LIBRARY OF PRINCETON
SEP 17 1986
THEOLOGICAL SEMINARY

SCC
9364
v. 9-10

Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom109woma_0

WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME X.

MISSION HOUSE, 156 FIFTH AVENUE,

NEW YORK.

INDEX TO VOLUME X.—1895.

AFRICA: A Light that Shined in a Dark Place 10
Moral Darkness of Bule Land 14
Appeal for Africa Mission 46
Mrs. Laffin's Death 46
Extracts from Batanga Mail 47
Sketch of Dr. Good's Life, Extracts . . . 48
General Account of Death of Rev. A. C. Good 63
A Life Given for Redemption of Africa . . 151
How Stands the Mission in Bule Land? . . 152
Results of Gaboon Mission Meeting . . . 154
Visit at Baraka 155
How a Slave Child was Rescued 156
Sabbath Service among Mabea 157
Against Odds 158
Certificate of a Sanitary Inspector 159
Observations at Batanga 159
Last Stages of a Wedding Journey 160
Woman's Place among the Bule 162
Woman's Place among the Bule (concluded). 192
Editorial Notes . 1, 29, 51, 120, 210, 294, 322
Letters from 79, 165
ANOTHER YEAR IN OUR MISSIONS, 1894 . . . 3
ANNUAL MEETINGS OF WOMAN'S BOARDS . . 168
AUXILIARIES, NOTES TO 24, 56, 84, 114, 142, 174, 202, 235, 259, 288, 316, 344
AUXILIARIES AND BANDS, NEW . . 27, 58, 88, 117, 144, 175, 205, 235, 262, 291, 319, 348
BAND LEADERS' CONFERENCE, A 341
BIBLE INSTITUTE, CHICAGO 229
BIOGRAPHICAL SERIES: MISS HESSER . . . 239
MRS. SARAH L. SMITH 333
BOOKS RECEIVED . 23, 83, 141, 175, 202, 235, 343
CARAVANSARY, A 272
CELEBRATION IN PITTSBURGH, DOUBLE . . . 140
CHAUTAUQUA MISSIONARY HOUSE 200
CHILDREN MISSIONARIES 190
CHINA: Empress Dowager's Birthday . . . 5
Night in a Shantung Village, A 31
New Testament Presented to Empress . . 33
Central China Mission 34
Chefoo and Woman's Work There 35
Two Witnesses at Canton 37
Wheelbarrow Trip in Shantung 38
Touching Medical Work 40
A Search and What I Found 41
Mrs. T'êng of Peking, A Living Demonstration 42
The Seat of War 44
Nanking Girls' School, Tenth Year . . . 44
Having Company at Tungchow 45
Kucheng Massacre 269
Preaching Picnic in a Mountain Village . . 277
Editorial Notes 1, 30, 62, 78, 91, 119, 150, 210, 238, 294, 322
Letters from 49–51, 109, 135, 197, 198, 223, 252, 309
CHINA—HAINAN: Hainan Student . . . 183
Mission Undermanned 184
Hainan to a New Arrival 186
Hospital or Barbarism, Which? 187
Opportunity at Kiungchow 191
Letters from 50, 339
CHINESE IN AMERICA: Editorial Note . . . 181
San Francisco Chinese Home 184
How Chinese Live in American Cities . . . 185
Chinese Woman's Home, Portland, Ore. . . 187
Items on Missions 191
CHRIST SAID, WHAT—Verse 111
CHRISTIAN ENDEAVOR AROUND THE WORLD . 74
CHRISTIAN ENDEAVOR NOTES . 62, 181, 209, 238
CHRISTIAN ENDEAVOR CONVENTION: Echoes . 254
Spirit of the Convention 250
The Blessing that Remains 241
Items from a Note-book 286
COLLEGE GIRL'S SOLILOQUY, A 31
DON'T, TO VOLUNTEERS 257
EDITORIAL NOTES (in part):
Bible. 30, 119
Candidates, Missionary . . 119, 149, 181, 293
Conversions and Revivals . . . 2, 29, 30, 61, 62, 119, 120, 210, 238, 265, 294, 321
Cust, Mr., and Single Men 149, 150
Deaths . . . 1, 29, 119, 149, 237, 293, 321
Education 91, 182, 266, 322
Financial 91, 119, 149
Journeys . . . 2, 30, 150, 181, 182, 293, 294
Jubilee 149
Massacres 1, 237, 294
Medical 62, 92, 149, 150, 182
Moving 181, 293
Obstruction 2, 181, 182
Prayer 61, 210, 237, 265, 321
Publications, Magic Lantern, etc. . 30, 62, 92, 120, 238, 293, 294
Self-denial 61, 62, 150
Soldiers, For and About . . 62, 91, 120, 150
Various Societies . 2, 92, 150, 181, 182, 209
Voting in the Missions 91, 120
Year Book 62, 265, 293
FOURTH OF JULY IN THE MISSIONS 188
HE THAT DOETH MY WILL—Verse 20
HEIGHTS OF PRAISE, THE—Verse 55
HINTS FOR ANNUAL MEETING 82
HOUSEKEEPING, MISSIONARY 277
HOUSEKEEPING, MISSIONARY (Concluded) . . 334
ILLUSTRATIONS:
Africa, Fang Idol, 14; Mrs. Laffin, 46; Dr. Good, 151; Bush Band, 153; House at Baraka, 155; Fac-simile of letter, 158; Curios, 159–163; Mabea Carriers, 193. *Brazil*, Facade, S. Paulo, 296. *China*, Ichowfu Compound, 32; Harvest Near Chefoo, 35; Bean Cakes, 36; Going to Market, 37; Woman's Ward, Wei Hien, 41; T'eng Family, 43; Hainan Student, 183; Carrying Rice, 186; Loi Woman, 187; Market, 191. *Colombia*, Magdalena River, 299; Typical Village, 300; Medellin Road, 304. *India*, "Bare-footed," 96; Bungalow at Etawah, 97; Hospital at Miraj, 98, 99; Edge of the Village, 100; Ploughing, 103; Pastoral India, 104. *Japan*, Temple at Kyoto, 9; Miss Hesser, 239; Kanazawa School, 240; Street in Yokohama, 242; A Grandmother, 244; Empress of Japan, 247; Red Cross Hospital, 248. *Korea*, Diagram of Seoul, 211; Curios, 214, 215; Korean Boy, 217; Palace in Seoul, 219; Missionary Home, 220; Water-Gate in Seoul, 222. *Laos*, Chapel at Praa, 127; Helper's Wife, 128; Baskets for Nan, 129. *Mexico*, Church at Zitacuaro, 65; Yard at Parras, 66; Church, Mexico City, 67; Weed Hut, Hidalgo, 68; Market at Saltillo, 71. *Persia*, Start from Tabriz, 7; Tigris River, 12; Mosul, 13; Girls, 268; Caravansary, 272; Women, 273; Blue Mosque, 275; Bread Shop, 278; Armenian Mother, frontispiece of vol. X. *Siam*, House, 121; Kitchen, 122; Queen and Children, 131. *Syria*, Holy Man's Tomb, 324; Mosque

at Jebeleh, 331; Mrs. S. L. Smith, 333; Mahardeh Girl, 327; Fattening Sheep, 328.
INDIA: In Ambala, An Unfinished Study . . 93
From Oregon to India 95
A Medical Chapter 98
Spinning Wheels and Monkeys 100
Introduction to Schools 100
Hinderers of the Truth 101
Here and There in West India 102
The Poor Zamindár 103
Futtehgurh, Furrukhabad, and-So-Forth . . 105
Scene in a Lodiana Meeting 106
In 33 Communities of West India 132
Worship of a Grave 251
Editorial Notes . 2, 30, 62, 92, 120, 182, 332
Letters from 18, 51, 77, 107–109, 195, 252, 338
JAPAN: Visit to Sado 8
Headquarters of the Army 75
Yokohama and the Presbyterian Work . . 241
A Japanese Grandmother 243
Work in Sapporo 245
The Red Cross Society of Japan 246
Rest and Unrest 248
Christ First 250
Editorial Notes . 1, 30, 61, 62, 91. 92, 120, 150, 322
Letters from 109, 136, 282, 310
JAPANESE IN AMERICA 218
KOREA: Work in Seoul 211
Pen Sketches of Life in Seoul 214
The City of Seoul 215
Delivered 215
Do Heathen Religions Satisfy? 216
Customs and Names in Korea 217
A Palace in Seoul 219
Wedding at Pyeng Yang 220
A Baby's Visit to the King 220
A Dialogue in Fusan 221
Birthday Feasts 221
Poverty of the People 221
Hope for Korea 222
Editorial Notes 1, 30, 182, 238, 322
Letters from 16, 78, 225, 282
KNOXVILLE AUXILIARY, SYMPATHY FOR . . 53
LETTER FROM TEXAS 82
LIBRARY, FOREIGN MISSION 80
LOST FIVE DOLLARS, THAT—Verse 315
MAPS: The World (2), Seat of War (44), Ambala Dist. (94), Siam (124), Hainan (184), Diagram of Seoul (211).
MEETING AT PITTSBURGH 200
MEETINGS, AUTUMN 22
MEXICO AND GUATEMALA: Around Zitacuaro . 64
Facts About Zitacuaro 65
Contrasts in Mexico 66
Power of God's Word 67
Two Nurseries of the Church 68
"All On a Market Day" 70
Holy Week in Guatemala, 1894 72
At Leon, Mexico 73
Bill of Fare for Five Days 74
Editorial Notes . . . 92, 120, 210, 265, 294
Letters from . . 137, 167, 196, 227, 311, 340
MISSIONARY LETTERS, HAVE THEY A VOCATION? 313
MISSIONARY UNION 256
PERSIA MISSION: Among Sorrowful Women . 6
Bridge Across the Tigris 10
Visit to Ardabil 267
Mosul Work 268
A Gallery of Portraits 269
An Armenian Woman 270
Bits of Talk by Mussulman Women . . . 272
In Teheran Hospital 274
The Blue Mosque 275
Work at Oroomiah 276
Faith Hubbard School 276
Offering from Salmas 276
One Dispensary Case 277
Editorial Notes 150, 182
Letters from . 19, 52, 78, 110, 166, 196, 311, 340
PRESIDENT'S EXPERIENCE, A 285
PROGRAMMES FOR MONTHLY MEETING . 20, 53, 80, 111, 138, 168, 199, 231, 255. 283, 313, 341
PUZZLE FOR YOUNG PEOPLE, A 342
REST—Verse 228
SIAM AND LAOS: Our Petchaburee Home . . 121
Service of Song in Siamese and Lao Worship 122
Some Forms of Effort Off the Regular Beat . 123
Medicine and the Gospel at Chieng Mai . . 123
School Items 125
The Spirit of Lao Christians 126
A Station Fourteen Months Old—Praa . . 126
Facing a Tiger 128
Off for Nan, But Not Quite Off 128
Medical Record 129
Simple Gospel Work Around Bangkok . . 130
The Royal Family of Siam 131
Cats and Cards 133
Editorial Notes 2, 119, 150, 293
Letters from . . . 18, 52, 134, 167, 226, 238
SILVER JUBILEE 138
SILVER JUBILEE ADDRESS 190
SINCE LAST MONTH 24, 55, 84, 113, 141, 172, 202, 228, 258, 288, 315, 343
SOUTH AMERICA.
BRAZIL: Why We Work—How—Fruitage . 295
A Harvest to Be Gathered in Sergipe . . 301
First Evangelical Church in the New World 302
Virgin Mary Exalted, Reverence Neglected 305
In the State of Bahia 306
Editorial Notes 61, 332
Letters from 76, 308, 309
CHILI: Significant Action at Santiago . . 298
A Healthy Young Church 306
COLOMBIA: Does It Need the Gospel? . . 297
Saved Men and Women in Barranquilla . 297
Condition in Village and City 299
Colombian Children 303
Editorial Notes 150, 294
Letters from 19, 281, 308
SUGGESTION CORNER 83, 113, 141, 201, 231, 258, 287
SYRIA: Offerings of Schoolgirls 15
Baptism in Greek Church 194
Superstition in Syria 323
Patients and Other People 325
Glimpse of One Harem 326
Occupations on Mount Hermon 326
An Hour in Church of the Holy Sepulchre . 328
Honors for Boy Babies 329
A Mosque in N. Syria 330
Testimony to Sidon Girls 331
Editorial Notes 62, 92, 182, 322
Letters from 17, 109, 110, 137, 198, 226, 281, 337, 338
TRAINING FOR FOREIGN MISSION WORK . . 283
TREASURERS, A WORD TO 54
TREASURERS, TO PRESBYTERIAL 255
TREASURER'S OFFICE, INSIDE HISTORY . . . 201
TREASURERS' REPORTS 27, 59, 88, 117, 144, 205, 235, 262, 291, 319, 348
WHICH THREW HERSELF AWAY? 112

WOMAN'S WORK FOR WOMAN.

VOL. X. SEPTEMBER, 1895. No. 9.

I WILL pray for you unto the Lord. I. Samuel, 7 : 5.

Seven times a day do I praise Thee ; and in the night season also I thought upon Thee while I was waking. So did David, and every act of complaint or thanksgiving, every act of rejoicing or of mourning, every petition and every return of the heart in these intercourses is a going to God, an appearing in His presence, and a representing Him present to thy spirit and to thy necessity.

And this was long since, by a spiritual person, called *a building to God a chapel in our heart.* It reconciles Martha's employment with Mary's devotion, charity and religion ; the necessities of our calling and the employments of devotion. For thus in the midst of the works of your trade you may retire into your chapel—your heart—and converse with God.—*Jeremy Taylor.*

INTERCESSION :

From Miss Case : For the Christian literature of Japan and for the Holy Spirit in the hearts of the missionaries of Yokohama.

From Miss Smith : For two scholars connected with the Sapporo school.

For the Word of God that has been distributed among the soldiers ; for the Red Cross work that it may become evangelistic as well as humanitarian.

From Mrs. Thackwell : For a blessing on seed sown by the wayside in India.

From Mrs. Miles : That the hearts of the missionaries in Bogota, Colombia, may be filled with love for Christ and for their fellow men ; also for the Church of Christ in that place.

From Northern New York : For continued prayer for the Gloversville meeting.

For the graduates from the Harriet House School, Bangkok, Siam.

For the new church organized at Nakwan, Siam.

From St. Louis : For the six new missionaries.

From San Francisco : For the Synodical meeting.

From Portland, Oregon : For Miss Eliza Leonard as she goes to Peking, China, that as she ministers to the sick bodies the sin-sick souls may also be healed through her instrumentality.

OFFER unto God thanksgiving. Ps. 5 : 14.

For scholars in Sapporo who have obtained permission to openly confess Christ ; for parents who have come to Christ in answer to a daughter's prayers.

For opportunity of Christian work in the Japanese army ; for peace restored.

For answer to the prayers of a Presbyterial society connected with the Occidental Board.

THESE which are arrayed in the white robes. who are they and whence came they ? These are they which come out of the great tribulation (Rev. 7 : 14) comes in answer to the appalling news from Kuchang, China.

Not one of them is forgotten in the sight of God. Luke, 12 : 6.

THE martyr of Leaoyang, Rev. J. A. Wylie of the United Presbyterian Mission, was killed by a mob at Leaoyang in August last year. Since then the Chinese Government has sought, both by ample apologies and by the payment of money indemnity, to atone as far as possible for the outrage.—*Missionary Herald.*

MISS DOTY of Seoul, Korea, writes, in a personal letter : "Word has come of the death of Rev. Mr. McKenzie. He was sent out from his former church in Canada and supported by them." He lived months alone among the Tonghaks and gained great influence among them.

FOR thirty-nine years Rev. Charles R. Mills did faithful work in China. Like Dr. Nevius, he has been called suddenly from work here to continual service in His temple. Our hearts go out in love and sympathy to Mrs. Mills and the children. I the Lord will hold thine hand. Isa. 42 : 6.

Dr. Griffith John writes very confidently of the "era of marvelous developments" on which China has entered. One of our own veteran missionaries said: "Work in China is like pecking into the side of a mountain of granite. It may be that God will have to break this great nation like a potter's vessel before it will receive the gospel." It looks now as though he might live to see his prophecy fulfilled.

From a letter of Miss M. E. Kelley, Osaka, Japan, June 12th, 1895:

The Christian girls have assisted me in forming a Christian Endeavor Society. In April we participated in the Convention of the United Society, held in Osaka, and entertained the delegates here at a social meeting. Christian Endeavor is growing in Japan.

Already the Japanese authorities are saying that the use of opium in Formosa must be stopped, lest the habit spread to Japan.

It was the late Rev. Daniel Vrooman, D.D., who first introduced cotton spinning machinery into China. The Shanghai cotton factory, which grew out of his efforts in Canton, promises to be one of the largest in the world.

The city of Singapore has been called a Bundle of Samples, from the variety of its inhabitants. One of the best of the samples, Mr. Ng A Choy, is to be sent to Japan as ambassador. His wife and mother are earnest christians. He was educated in a christian school.

No newspapers are issued on Sunday in Japan.

Mrs. Bird Bishop proposes to build at her own expense a hospital for women in Korea.

One hundred and twenty-four young men from the best Korean families have gone to Japan for their education at the expense of the Korean Government.

Since the appointment of the new Ministry in Korea the Sabbath is observed in the government offices. The King of Korea holds no court on Sunday. It was a business man, a mining engineer, who first secured the observance of the Sabbath for workmen employed in the king's mines.

There are over seventy Kumi-ai (Congregational) churches in Japan. Of these thirty-nine are entirely self-supporting.

Tarsus.—The church of the American Board in the city of Paul's birth has adopted systematic giving and has become self-supporting.

We have received from Miss Mary Burt of Springfield, Ohio, her new map of China. It shows *all* the mission stations and has much valuable information on the margin.

All packages to be sent to Gaboon and Coresco missionaries by Mrs. Ogden should be directed to Mrs. T. Spencer Ogden, care of Mr. Wm. Dulles, Jr., 156 Fifth avenue, New York City.

Gambling in Siam.—At the Siamese New Year the government removes, for three days, the license monopoly on gambling houses. During that time there is no restraint on this vice. Fields are forsaken and houses deserted while the whole population, men, women and little children, crowd the gambling dens to indulge their vicious taste.

Africa.—The chiefs of Mengo are becoming church builders. Each one is building a church and giving a garden for the benefit of the preachers and the uplifting of their people.

Three English lepers have applied for admittance to the Leper Asylum at Sabbateu.

From the *Canada Presbyterian*, July 10th:

"Bishop Blyth of Jerusalem says the number of Jews returning to the Holy Land is remarkable. In 1841 there were only eight thousand Jews in Palestine. In 1883 they numbered 23,000, but now nearly 70,000, nearly double the number who returned from the Babylonish captivity."

An old soldier summed up his life as follows:

Battles,	7
Wounds,	6
Children,	8
Total,	21

In Armenia and China we are counting our battles for Christ. We are also numbering our wounds; but thanks be to God there are many children of the Kingdom to make up the total.

OUR MISSIONARIES IN JAPAN.

AND POST OFFICE ADDRESSES.

Mrs. Thos T. Alexander,	Tokyo.	Miss Youngman, 6 B, Akashicho,	Tsukiji, Tokyo.	Miss M. Ella McGuire,	Osaka.
Miss Anna P. Ballagh,	"			Miss Mary M. Palmer,	"
Miss Davis, 33 Kami-ni-Bancho,	"	Miss Carrie H. Rose,	Sapporo.	Mrs. Geo. E. Woodhull,	"
Miss Gardner, " " "	"	Miss Sarah C. Smith,	"	Mrs. Arthur V. Bryan,	Hiroshima.
Miss Leete, " " "	"	Mrs. B. C. Haworth,	Kanazawa.	Mrs. J. W. Doughty,	"
Mrs. H. M. Landis,	"	Mrs. Laura Naylor,	"	Miss A. E. Garvin,	Kyoto.
Mrs. Theodore MacNair,	"	Miss F. E. Porter,	"	Mrs. J. B. Porter, M.D.,	"
Mrs. James M. McCauley,	"	Miss Emma M. Settlemyer,	"	Mrs. J. B. Ayres,	Yamaguchi.
Miss Milliken, 33 Kami-ni-Bancho,	"	Miss Kate Shaw,	"	Miss Gertrude C. Bigelow,	"
Mrs. David Thompson,	"	Mrs. Thomas C. Winn,	"	Mrs. S. F. Curtis,	"
Miss West, 2 Nishi Machi, Nihonenoki,	"	Miss Martha E. Kelley,	Osaka.	Mrs. G. W. Fulton,	Fukui.

In this country: Miss Etta W. Case, 2825 North Broad St., Philadelphia, Pa.; Miss Alice Haworth, Jonesboro, Indiana; Mrs. James C. Hepburn, 71 Glenwood Ave., East Orange, N. Y.

BIOGRAPHICAL.

Behold the handmaid of the Lord. Luke 1 : 38.

MISS MARY KATHERINA HESSER.

The subject of this brief sketch was more than an ordinary woman in ability and attainments. She was also a self-made woman in the truest sense of the word. Of humble origin and in the face of great hinderances, she rose to a most honorable position. Miss Hesser was of German parentage. Her father and mother were of that multitude who come to America to better their condition. They found a home in Erie, Pa., where their daughter Mary was born, July 27th, 1853. They were able to give her but few educational advantages. She probably attended a German Roman Catholic parish school until she was 12 years old, and from that time on was expected to earn her own living. She therefore learned the tailors' trade. Her mother was an invalid, and the daughter's earnings provided the means for the needed comforts. Besides this she put her father's house in good repair and furnished it comfortably. This responsibility was God's training school for the larger work and care before her. Just when she formed the purpose of getting a liberal education the writer does not know, but it must have been at a time when there was no apparent possibility of her being able to carry it out, for she has said that she often worked with the open text-book on the bench beside her. Though she could not speak a word of English till in her teens, she later became so fluent in using that language that no one would have suspected that she had not acquired it in her childhood. She must have attained full age before she left home to seek that which she had set before herself as her ambition—an education.

She explained her desires and purposes to her parents and sought their consent to the course she had decided upon. They tried to dissuade her from carrying out her decision, but although she loved her parents dearly, as we have seen, there was a Voice speaking to her which had more authority and power than any human voice could have. One day in looking over a paper she saw the advertisement of a school in Cincinnati which offered opportunities to young women to help themselves while procuring an education. This, she thought, was just the place for her. She went to Cincinnati and made application. A sore disappointment awaited her, for no scholarship was open to her. The president of the institution, seeing that she was a woman of promise, wrote of her to Miss Helen Peabody, principal of the Western Female Seminary, at Oxford, Ohio. Miss Peabody at once sent for her, "not knowing," as she afterward said, "what a jewel she was to receive." Being at last where she could enjoy opportunities for study and self-improvement, she gave herself with zest to the work. Meanwhile, according to the plan of the Western Female Seminary, she was able to support herself, finally graduating with high honor. As a child she was taught the principles and belief of the Roman

Catholic Church, to which her parents belonged; but while yet a girl she began to inquire after the truth. She refused to give implicit obedience to the commands of the spiritual fathers and was often reproved and punished. This did not succeed in quieting the search after truth to which her soul was waking. Her heart even then refused to acknowledge any Lord over her conscience but God. It was not, however, till after going to the seminary that the full higher knowledge of the gospel shone in upon her soul. While there she publicly confessed her faith in Jesus Christ as her Saviour, and at her special request was re-baptised. Whether or not her family had cast her off entirely before this, it is certain that from that time they considered her as an outcast and a disgrace to them. When she sailed for Japan they took no leave of her. During her recent visit to America, though an invitation was sought they did not respond, and she never saw her home again. This was to Miss Hesser a heavy cross which she bore cheerfully for the Master. She was a woman of tender heart and strong attachments. It would have given her peculiar joy to have had the love of kindred. She tasted to the full the meaning of Christ's words, "I come not to send peace on earth, but a sword: a man's foes are they of his own house." On the other hand, those other words of the Saviour were also peculiarly true of her experience: "There is no man that hath left parents, or brethren, for the kingdom of God's sake who shall not receive manifold more in this present time." Miss Hesser could not long be known without her true worth being discovered. Though she went out of her father's house alone to make her way in the world, few have had such friendships or have been mourned by a greater number. The Christian community in this part of Japan sincerely loved and respected her. There has been universal grief among the people at hearing that Miss Hesser will return to them no more. At the time that Miss Hesser was finishing her seminary course a call came for two ladies to go to Western Japan Mission. She responded and was soon on the field. She had been in Japan but a few months when the writer and his family began preparations for returning from Osaka to their interior residence at Kanazawa. Miss Hesser one morning announced that she would like to go to Kanazawa and spend a few months with us, "if we didn't object." It gave us the greatest pleasure to think of having her company for a while in our isolated home. She spent the summer with us, and seeing this whole region of country with no work for the elevation of woman, her heart yearned to do something for them.

The Osaka station, to which she had been sent, was loath to give her up to Kanazawa. She tried to acquiesce in the judgment of the mission, but her heart yearned for the neglected women of Kanazawa. One morning in her Bible study she read, "Behold! I have set before thee an open door, and no man can shut it." To her it was the deciding message, the divine call. She no longer hesitated as to her duty. She sought and obtained the consent of the mission to remove

THE KANAZAWA GIRLS' SCHOOL.

to Kanazawa. She loved the people and the place with fervent devotion, often saying on returning from a trip away from it, "There is no place like dear old Kanazawa." The Kanazawa girls' school is the result of her life work. Under her management it was conducted most admirably and has proved to be the means of spiritual enlightenment to many. Its influence has always been most positively and beautifully Christian. Into the widely scattered homes from which the pupils came they have carried back the knowledge and teachings of Jesus Christ. Among those who have gone out from this school, there are earnest Christian women filling different spheres of usefulness in many places. Had she not returned to Japan a second time she might have lived years in this country engaged in Christian work; but she could not endure the thought of relinquishing the work to which she was consecrated and in which she felt it was the

Lord's will she should spend her life. Because of her single-hearted devotion to the uplifting of the daughters of Japan, she submitted to the surgeon's knife, saying: "He may be going to answer your prayers in a way that we know not of. Now I hope to get through all right and soon be well and strong and able to go back and help you in the work in Japan; but if the dear Lord wills it otherwise, it is all right, and I am willing and ready." Miss Hesser was called to her heavenly home from Los Angeles, Cal., Sept. 7th, 1894.

Thos. C. Winn.

THE BLESSING THAT REMAINS.

THE daily papers on Tuesday morning, July 16th, announced that the Christian Endeavor hosts, who had taken possession of grand old Boston, were fading away; that the great international convention was over. Those of us who have felt year by year the mighty heart throb of these conventions know better. The convention has but just begun. It will echo and re-echo in the hearts and lives of hundreds of thousands of Endeavorers the world around until we meet in Washington in '96. True, every delegate could not hear every speaker in every session; but each one felt himself part of a mighty army moving on to victory under the greatest Captain this world has ever known. Surely no Christian worker after attending such a gathering could sit down under a juniper tree and mourn that there were *so few* who had not bowed the knee to Baal. No junior worker could come away without feeling an added responsibility at the thought of the mighty possibilities in the training of the boys and girls in the Master's service. No lover of Christian citizenship could come away without a burning desire to realize his grave responsibility to live for Jesus in the public affairs of his city, state and nation. No missionary worker could come away and not feel a greater responsibility for the awakening of an *intelligent* missionary enthusiasm in every one; an earnest, prayerful determination either to *go* and carry the glad tidings of a loving, personal Saviour to those who know it not, or to *send* those who will go. Every State and Provincial officer felt his sense of responsibility quickened to do all in his power to further these lines of work; not only to "*expect* great things from God," but to "*attempt* great things for God."

How spiritual, how mighty in their influence were those early morning prayer-meetings, the noon evangelistic services in Faneuil Hall and the services conducted by State and city delegations in the jails, workshops and factories of Boston! Surely the incident of one young fellow sent as a delegate by his society has been multiplied a thousand-fold. In speaking of the convention after his return his face fairly shone. He said: "Why, I have been taking in all my life and giving nothing out. I have been reaching up and taking hold of God's mighty hand. I never knew before the joy of reaching down with the other hand, taking hold of some one else and placing his hand in the loving grasp of the Father. Thank God I went to Boston. It has changed my whole life."

With this added feeling of individual responsibility on the part of all who attended, from the greatest Doctor of Divinity to the humblest delegate, comes the greatest blessing of all; a greater sense of one's own weakness, so sharp, so keen, that it just throws one back on the almighty, eternal power of God; a deeper realization of the power of prayer, so deep and mighty that we cannot be discouraged, but must step out upon His promises, sure that they are as firm and enduring as the everlasting hills; and a sweeter, stronger certainty of the *abiding* presence of Jesus and a growing communion and companionship with Him every day and hour and moment of our lives.

What will this mean to God's world? A mighty movement that will mean not only the consecration of the money power of the world to His service, but the giving up of our lives to be used of Him where and how He wills to use us. How soon will this come? That only depends on your faith and mine in His power. May He help us to go on in His ever-victorious service.

Frances B. Patterson.

YOKOHAMA AND THE PRESBYTERIAN WORK.

LOCATED among hills, with a magnificent view of Fuji Mountain to the south, with its semi-tropical foliage and quaint, artistic buildings, Yokohama would make an attractive picture for any artist. After passing through the custom house we "go to see the

A STREET IN YOKOHAMA.

city." In the Foreign Settlement the streets are wide and well laid out. As we leave the new foreign part and enter the native section we find many narrow streets, which appear similar to American courts or alleys. Owing to the frequency of earthquakes in

Japan, the houses are seldom more than two stories in height, while in hamlets, and dotted over the country, the one story bungalow, or thatched roof, is almost universally used.

Glancing at the picture, we recognize a street scene in Yokohama. Bamboo and light woods, with a thin plaster, are used in construction, cellars being almost unknown. In the picture, at the right, we have a view of the sliding doors used throughout Japan. These doors are made of a delicate lattice of wood covered with thin white paper, put on with rice paste, as glass was quite unknown until introduced by foreigners.

A narrow veranda, somewhat shielded by the projecting roof, adds much to the comfort of the daintily matted room.

At New Year's time especially are the streets made inviting by the tying of pine and evergreen boughs in front of each house, while the waving bamboo and branches of orange trees are most profusely used for decorating.

Among the 122,000 inhabitants of Yokohama is a large and flourishing day school named Sumiyoshicho, which is under the care of the Presbyterian Mission. Opened twenty-one years ago by our pioneer missionary, Mrs. Hepburn, it has sent out influential teachers and Christian workers to different parts of the Empire. The homes of the children attending this school are visited by teachers and Bible women, who distribute tracts and read the Scripture.

Miss Annie Ballagh, who has been in charge during the past year, writes that notwithstanding the excitement of the war, the school has made the hoped for progress.

A helpful part of the Christian work in Yokohama is a well-managed Christian Endeavor Society, the members of which use their talents in the church Sunday-school, as well as teaching in the sea-side Sunday-school at Homuko and visiting hospitals to distribute tracts.

Women's meetings have been held at Fujisana, which is a city of 13,000 inhabitants, lying twenty miles south of Yokohama. Other requests have come for workers in this vicinity, and oh, *who* will be responsible for no response? *To-day* they are asking for knowledge of the love of our Jesus. Shall we refuse? *Who* will help? One old woman, tottering on a cane under an umbrella, said: "Tell me more; tell me more; it *feeds* me."

Out of the 792 daily papers and monthly magazines circulated in Japan, 150 are religious. Pray most fervently, pray as you never prayed before, that Christian literature may accomplish much toward winning souls for Christ, and that we, in Yokohama, may have gracious visits from God during the coming year, and that the Holy Spirit may abundantly bless. *Etta W. Case.*

A JAPANESE GRANDMOTHER.

BY REV. T. OKAMOTO.

On the shore of the lake "Biwa," Japan, seventeen miles northeast of Otsu, distance ten minutes by rail from Kyōtō, stands a feudal castle which was, before 1868, the center of refinement and learning for the district governed by the Duke "Wakebe."

Here, around the daughters of the Prince, many women of the "Samurai" were wont to gather, some as governesses and others as attendants on the young Princesses, their daily occupation being to compose poems in the vernacular, or to discuss the precepts of Confucius or, not infrequently, to train the slender arms of their pupils in the use of the "Naginata," a weapon employed by the ladies of the "Samurai" to defend themselves in case of an attack upon the castle. The main purpose of the courtly gathering, however, was that each lady should become versed in the decorum of refined society. When any of the younger members showed traits or practices that would not be considered consistent with the ideal of woman the older ones assumed the responsibility of kindly counsel and correction. Loving tribute has been given to the boy whom we shall imagine as the narrator of this story, because he profited by the tender and wise corrections given by his grandmother when some faulty attitude was shown regarding the etiquette of the court, such as would prevent any one from making the same mistake a second time.

The grandmother then was a woman of middle age, a widow, with two children, a boy and girl. She was a sincere believer in Buddha, belonging to the sect of Shinshū. The death of her idolized boy shortly before the destruction of feudalism, filled her with the sense of the transitoriness of human life, confirming the profound impression made by the untimely loss of her husband of the fleeting nature of all things earthly. She never ceased to repeat these significant words: "Jinsei Mujō"—man's life is uncertain.

Yet she never tired of doing all that she could for her neighbors and her own family; her daughter at this time being married and the mother of three children.

She had given to this daughter all her possessions, her desire being to live in the temples, to wash and sew and care for the priests, who could not have their own families, according to the ascetic rules of their religion.

Her wish was fulfilled and she was in this temple or that, serving for the priests, whom she regarded as the consecrated saints of the faith, the washing of whose feet she considered as deeds of gratitude to Buddha. She dearly loved her grandson, who would flee to her from the seeming harsh treatment of his father, who had not spared the rod upon him, whether necessary or otherwise.

Such was his love that a walk of seven or eight miles was not too long for this boy of eight or nine years of age to see this grandmother, who had thus early inspired him with a consciousness of her nobility of soul. She always made him to sit at the shrine and repeat the name of "Namu-amida"—Merciful Buddha, who has vowed to himself to save them that trust in him.

"Dear Kita" (the name of the boy), she said, "life is very uncertain. You do not know how long you shall live. To-night you may have to go to the court of the 'Emma,' the King of the underworld, who judges all people."

"The wind of uncertainty scattereth the blossoms and buds of the field! Trust in Buddha and repeat his name always. Never should you sleep without repeating his name."

She led him to the place where were hanging the pictures of paradise and hell, and told the happiness of those who are permitted to sit on the lotus blossoms before the All-Merciful One, the Buddha.

"You shall never tell a lie," she repeatedly said. "See, yonder! the demon is pulling out with an iron pincer the tongue of a man who told lies."

"Never should you steal even a straw which belongs not to you. Behold! the thief is tormented in the bloody lake!"

"Never quarrel with any one. See that awful fighting scene! Those who strive here fight forever."

So deeply was she conscious of her sin, though she was one of the noblest, that her grandson considers to-day that his religious life as a Christian owes more to her than to anyone. Her noble, unselfish love and her keen sense of the sinfulness of man, deeply impressed him and prepared him in a measure to accept the Lord Jesus as his personal Saviour.

A JAPANESE GRANDMOTHER.

She would say often that her departed son was in heaven; that she had prayed before he died to have her life shortened here in order that his life might be prolonged on the earth. But this beloved one had not tarried long.

She would fain depart and be with him before the merciful Buddha, who forgives her sin.

Heaven was to her full of flowers and the beauties of nature.

Heavenly music there is constantly heard.

At her death Buddha will send the purple clouds with his angels to welcome her into his presence, where there is no more of tribulation and tears.

The grandson, after going to school, had for a time become a skeptic, believing nothing—thinking all religions but means to terrify the ignorant that they may be kept good; that for the educated there is no need of any religion, but that the conscience is an all-sufficient guide.

Alas, for this phariseeism which justifies itself!

Alas, for the Greek notion that knowledge is identical with virtue!

Alas, for the dogmatism which regards intellectual belief the same as personal faith!

Once grant to a man an opportunity to see himself in the presence of the noblest and divinest, even the Son of Man—how impotent does he feel in the endeavor to realize this ideal!

How little, how sinful does he seem in the sight of the Sinless One who is the incarnation of love and the embodiment of humility!

The ambition of the boy for Western education forced him to leave home when only fourteen, without permission of the father, whose training in the ideas of old Japan made him regard his wife and children as wholly dependent upon his will.

This act of his son embittered him greatly. For many years no letters were received by the boy save those that endeavored to shake his faith, and caused him much sorrow of

heart. The mother and sisters would not write—nay, rather, could not, for the father's authority is absolute in that far east.

The grandmother alone kept up communication with him. Her notes were full of love. She wrote that he should not grow discouraged in his struggles to educate himself, even though his father felt so bitterly.

She loved him even to such extent that she said, "Christianity, which he accepts, must be a good religion," for she trusted him.

But she would say that Buddhism, which she believed, was a better one. How tender and loving is the tone of these letters! The words hardly seem natural to one who was a devoted Buddhist.

One Christmas a little present was sent to her by the grandson, but she refused to accept it, for she said the child needed much money, as no one supported him. She would gladly help him in securing his education if it were possible. It would pain her to receive anything from him.

Ah, what contrast between this great and unselfish soul and the spirit that characterizes the most of the fathers of Japan, who drive the young almost to despair with the constant pressure of exaggerated filial duty, contending that the children must ever live for the old and for the parents, and never the parents for the children!

What nobleness in the soul of the woman who, without knowing the better way of salvation in Christ, yet lives unselfishly and reverently, "whose praise is not of men but of God"!

Such is the woman of Japan. Such are the grandmothers and mothers. Yet they have none of the rights that this noble nature deserves. They are deprived of their rightful position and prestige in the home, in society and in national life.

What can restore these noble souls to their lawful dignity but the Gospel of the Son of God, which has elevated the women of Europe and America?

If such is the life of the woman under Buddhism, which teaches that her nature is infinitely more sinful than that of the man, what would be her life under the light of the Gospel of Jesus, in whom there is no distinction between Jews and Greeks: between men and women?

Who are the chivalrous knights to fight for them and to crown them with the glorified hope of Him Who humbled Himself to be born of a Virgin, but those who follow the footsteps of this gracious Redeemer, Whose life-work was "to preach good tidings to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised and to proclaim the acceptable year of the Lord?"

Quaker Hill, N. Y.

WORK IN SAPPORO, JAPAN.

Last Sabbath we had the pleasure of seeing two of our pupils unite with the Church. One had been in the school since it first opened—the subject of many prayers. She has several brothers and sisters, none of them Christians, and until last year she could not obtain permission to openly confess Christ. Another of our older girls received baptism. Two years ago when her brother, an intelligent young graduate from the Agricultural College, brought her to me he wished her to be excused from Bible class, as her parents as well as himself were very unwilling that she should become a Christian. I could not excuse her from the study of the Bible, as it is the only book of ethics used in the school. After several talks with him it was decided that she should remain with her brother, her parents not living here, and attend as a day pupil instead of boarding in the school "where there were so many Christians." I let him have my copy of "The Ministry of Life," by Dr. Knox, which, after several weeks, he returned, saying he had purchased one for himself, as he thought it very good and should like to study it more. He received baptism at the same time with his sister and is quite an addition to our little church.

But what gave me most pleasure was receiving the parents of one of my early pupils into the Church. This girl was with me two years when I first opened the school, but when she became a Christian she was taken from the school and made a prisoner in her room, where she was given rice and water and allowed to see none of her Christian friends. But the dear child would not give up that which had become so precious to her. She was fond of study and begged to return to school, but her father, who was a judge of very good standing in the courts, would not listen. He sent her away to be among Buddhist friends. But she has re-

mained firm. Last summer when she was home on her vacation her father one day picked up her diary and opening it carelessly found this written on every page: "Eight A. M., prayed for father and mother;" or, "six P. M., prayed that father and mother would listen to the truth and become Christians." This earnestness so surprised him that he began privately to study, with the result of which I have already spoken. What a glad day it was for their only daughter! She told me, with tears in her eyes, when she went away that she did not mind going from home or being shut in her room with only rice and water, but that to have her father and mother, whom she loved so dearly and who had always been so good to her, prostrate themselves before her and beg her to listen to them, that they need not send her away from them, just broke her heart.

Another very bright, promising girl has been taken from the school this year for the same reason. I hope you will ask our friends at home to pray for her, for she is only a child of eleven and has six brothers as well as her parents to oppose. She writes that she shall not give up her Saviour, and that when they make her bow she always prays to God and not to the image or spirit.

There is one more of our early pupils—*only* one more now in school—who is not a Christian. She graduates this year in a class of four, all Christians but herself. I sometimes think she is only afraid to confess, as she lives with her grandfather, who is a temple-keeper. Will you and our other friends of the Ladies' Board kindly remember this one in your prayers?

In April we had a week's vacation, when I made an itinerating trip into the country. It was a rough journey, but paid well. One of our teachers accompanied me. We left Sapporo at eight in the morning and should have reached our destination by four in the afternoon, but owing to a "breakdown" and bad roads did not arrive until eight in the evening. We had three very interesting meetings during the two days we remained. The town has three or four thousand inhabitants and is in the midst of a fine farming country. Some Christian women who heard we were coming walked in from their farms, five and six miles distant, over the country roads—in the first week in April, please remember—to attend the meetings. One woman, coming in the evening because she could not attend the day meeting, having irretrievably lost her shoes in the mud and darkness, was obliged to finish her journey with unprotected feet, which means a great deal when roads are not only muddy in places, but have long stretches of ice and frozen ground.

You kindly ask what you can do for us. Thank you very much. There are many things we should like to have, but considering the present financial condition of the Board, one would hardly be justified in telling what they would like. The one thing *most needed* just now is your earnest prayers. The satisfactory treaty with England and America and the success of the country in the war with China has created a decidedly better feeling toward foreigners and Christianity. Since the first of January we have nearly doubled the number of pupils in our school, fifteen of the number having been received since peace was declared. We have no kindergarten now, but instead we have again opened the primary which our former director (Japanese) closed. We have at present a total of fifty pupils in our school.

Sarah C. Smith.

THE RED CROSS SOCIETY OF JAPAN.

THREE hundred years ago, in the war between Japan and Korea, the victorious Japanese sent thousands of Korean ears home as trophies to their Government. In the late war a white banner bearing a red cross floated over immense Japanese hospitals where friend and foe alike received the care and ministrations of the best physicians and nurses in the land. Among these doctors and nurses are some who are openly Christians, but all, whether they realize it or not, are doing their humanitarian work under His banner Who said "Love your enemies; do good to them that hate you."

This society originated in 1877 during an insurrection in the Southwest provinces of Japan. It was called the Hakuaisha (Society of Benevolence) and co-operated with the medical corps of the army at that time. This body constituted itself a permanent organization under the patronage of the Emperor and Empress of Japan and has placed itself in connection with the International Committee of the Red Cross at Geneva. The patronage of the society has been no sinecure to the Empress. She refused to go to Hiroshima with the court during the war, but remained in Tokyo, spending her time

in preparing lint and bandages for the soldiers. Out of her own bounty she has provided false limbs for those who have suffered amputation. To Viceroy Li she sent bandages prepared with her own hands. Mrs. Pierson writes:

"The Red Cross Hospital in Tokyo is the finest in Japan. It is an imposing red brick building in foreign style in one of the aristocratic quarters of the city.

"Here the nurses are young women. They wear a white uniform consisting of a large white linen apron with sleeves and belted in at the waist. It is worn over their regular Japanese dress. They retain the native tabi or socks on their feet and on their heads they wear a high mitre-shaped white linen cap with a tiny red cross just over the forehead. Another larger red cross is fastened to their left shoulder with a bit of ornamental braid. It makes a neat but very picturesque costume, contrasting as it does very prettily with their dark hair and rich coloring.

"The surgeons, in their neat dark green uniforms relieved by the tiny red cross on their left sleeves, were a distinguished feature in the detachments of troops that daily thronged the railroad stations along the route to Hiroshima during the progress of the war. They looked the refined, well-trained men they no doubt are, eager for their dangerous and difficult work and determined to do it well. The Red Cross nurses who accompanied them were almost without exception men. Their uniform is a white cotton kimono with the cross on their sleeves."

THE EMPRESS OF JAPAN.

The great defeats of the Chinese and the rapid movements of the Japanese armies have not so surprised the enemy as the manner in which their sick and wounded have been treated. The looks of horror or of stolid acceptance of the mutilations (or worse) which they anticipated when taken into the hospitals gradually changed to those of highest admiration.

One badly wounded Chinaman was carried in with looks of sullen hate depicted on his face. The tender care he received from the first, made little impression on him till, on recovering from the amputation of a leg, he saw that his comrades who had suffered a like affliction had each received a false leg sent from the Japanese Empress. His astonishment was beyond words and his admiration knew no bounds. He became very anxious not to be discharged till he had received the imperial bounty.

The missionaries in Japan have not failed to see and accept the opportunity these hospitals offered to reach many who had never before heard the Gospel. Miss Annie Blyth West of the Bible Institute, Tokyo, wrote in a personal letter: "I spend most of my Sabbath afternoons in the Red Cross Hospital. Mrs. McNair and I took twenty-four Scripture rolls, which were most gladly received by nurses and patients. My heart has been made very glad as I have seen the Christians in these trying times."

Hiroshima, the seat of Government during the war, is distant two and a half miles from the Inland Sea, is only twelve hours by rail

from Kobi and twenty hours more by rail from Tokyo. It is beautifully situated in a large plain, with mountains on the north, east and west and with the islands of the Inland Sea to the south. It has always been a stronghold of Buddhism. The Red Cross flag floated over our Hiroshima church while it was occupied as a hospital. During that time the sick and wounded soldiers attended the services and prayer-meetings, which were allowed to be continued in a part of the building. Immense buildings have since been erected where thousands of patients are constantly being cared for.

THE RED CROSS HOSPITAL, TOKYO.

The missionaries and Japanese pastors of all denominations and from distant stations have united in this exceptional work. Two American ladies have done very efficient work in the Hiroshima hospitals. The sickness among the troops was largely caused not by Chinese bullets, but by the cold. In the neighborhood of Port Arthur the mercury at night in January fell to 18 degrees below zero. Many of the soldiers lost noses and ears and hands from frost bite.

The soldiers have been open to the truth as never before. Daily preaching and other services were held. Thousands of Gospels and tracts have been distributed to both sick and well. Steps were soon taken to follow this work from Hiroshima to the battlefield. The missionary body raised the money and the Japanese pastors gained Government permission to go with the army under the title of Imoushi (Comforters). Though the army was not provided with Christian chaplains, it was not left without men of God who, filled with the Holy Spirit, were indeed "Comforters" to their suffering countrymen.

Christian soldiers have proved that devotion to Christ means not only loyalty and patriotism, but reliability of character and consciencious performance of duty. Hence army officers, who were at first hard to approach, have in the end shown marked kindness toward all those engaged in this work for the men. Mr. Loomis calls this time "The New Era." It is surely a time when the Church of God needs a spirit of prayer not only that the seed sown broadcast may bring forth fruit a hundred fold, but that the Red Cross may become a true sign and symbol of the motive power in the society that wears it and in the Japanese nation.

REST AND UNREST.

REV. GEO. P. PIERSON.

Amid the uncertainties that the Japanese political situation presents, and amidst the praises that none more cheerfully than Americans accord Japan, there is one ever present fact that saddens alike the European, American and Christian Japanese observer. What is it that compels a sombre touch in any picture the most enthusiastic lover of Japan can paint? Well, in answering this question, let us remember that the Japanese people are divided into ranks and guilds, and that what may be true of the Samurai, may not be true of the peasant; that the man who draws you a picture of a young man, keen, sensitive, full of high principle, daring patriotism and enthusiasm, trained in the learning of China, Europe and America, besides the elaborate discipline of his own land, with a sense of loyalty that yields to none and a thoroughness of devotion that includes life itself—and presenting you the completed sketch says, "Behold a Japanese," has drawn you a fine portrait of a fine man, but that there are thirty-seven or thirty-eight million other Japanese over against the two or three million of the class depicted.

Take four or five types from "greater Japan:" an official well along in years, a student just graduating, a merchant, a farmer and the grandmother of a household. Watch the official when he returns in the late afternoon from the provincial offices. He changes his clothes from foreign to Japanese, and after bath and supper plays go ban or drinks *saké* or talks with a caller, or goes out to enjoy the calm of a moonlit evening, indulges in pastimes and pleasures innocent or depraved, while in his heart there is ennui and in his soul an unsatisfied portion. Talk with the student and he will argue with you of things that your philsophy has never dreamed of. You will try to answer him in his own terms and on his own grounds, but the term you think common may have to the student a Buddhistic content and to you a Christian content, and the ground you think common you will find shifting from positive to negative, and from physical to spiritual, and altogether things get pretty well mixed up, but one thing that impresses you and evidently has impressed him is the great want in his nature.

Over the low desk where the merchant kneels in devotion to his bulky account books is a high shelf on which at night burn little lamps that light the household gods and ancestral tablets. When the "master" of the house has leisure, ask him whether that shelf or the temple and festival money he contributes really satisfy his heart. He will either laugh or tell you he is too busy for religion, or that such is the custom of his country, or that when he retires from business he will give his attention to religion. But this same man by claiming equality with his neighbor in everyday morality, by putting in evidence his occasional performance of rites, by reminding you of his willingness to have his wife and children attend Christian services, will reveal to you that his heart, too, is not content.

Now take a jinrikisha and ride out through the rice fields up the narrow little pass and through the pine grove above it to the little roadside tea house beyond, and, while your jinrikisha man is drinking tea and smoking his pipe, talks with the farmer near by. If you talk long enough and he will speak freely enough, you will find that religion to him means very little in time of prosperity and little more than a ceremonial when there is a death in the household; that he has not the respect one would imagine for priests as a class, and that in general he does not feel himself expected to understand much about religion and has come to suppress or wonder at that part of his heart that refuses to be comforted.

In the last of our list and in the last of her years is the old grandmother of the household. Old age is nowhere more pathetic than in lands like Japan, where the old women with hearts bent as irreparably almost as their backs, and with pitifully limited and hazy conceptions of the life beyond, pay their ordinary and week day visits to temple—there to clap their hands before the shrine and repeat the words—"Thank you," "Thank you." What is thankworthy, they may not say. Ask them and they will probably say, "Everything is thankworthy." A beautiful truth indeed, if they only knew whom to thank and why. Turn now from the gorgeous Buddha before which the woman bows, and visit the little chapel hard by, where some other old women form part of a score of people gathered to hear a sermon on the Lamb of God Who taketh away the sins of the world, to sing—albeit in uncertain tones—His praises Who taught them to pray, "Our Father which art in heaven." Perhaps they don't know whether they are Armenian or Calvinistic, but they know whom they have believed, and should you hear them pray at the next Wednesday evening prayer meeting you would say, "Missions are no failure; it is all worth while."

You whose honor it is to work in your home land for Japan, remember that amidst all the triumphs of the year the nation is still without peace of conscience and rest of heart; that beneath the complacency of the merchant as he reads of the national achievements is the thought that blessedly persists, "I am practically without a religion, with a religious nature that is hungry and thirsty;" that beneath the argumentation of the student is the voice of his heart, that a little later will cry down the voice of his philosophy; that merchant and farmer and all Japanese womanhood feel more or less the incompleteness of their lives, and the dissatisfaction that only the man-preached Gospel will relieve. Whether one knows Christ or not, makes all the difference in the world to every soul on earth.

This is the missionary's view of Japan—nay, it is the view of Him Who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

CHRIST FIRST.

THE eighth of April was the day fixed for the opening of the new school year in my day school. On that day each pupil who passed the examinations satisfactorily received a certificate and was promoted to the next higher grade. We have always had prayer, reading, scripture, hymns and a Christian address and recitations of Commandments, interspersed with other things on the programme. When we were about to commence, a gentleman stepped in, and the three teachers who held government certificates as teachers got into a fluster and held a consultation. Finally one came to me and politely asked me to consent to change the programme, allowing the certificates to be given out first and then to have our religious part of the programme, as this man represented an association of teachers in Tokyo. He was not a Christian, and would report our school and we would have trouble. If we had the secular part first, he could not make anything out of it. I said, "No," not under any consideration. This school was from foundation to roof entirely Christian, and the secular part was only the artificial, ornamental part; that we stood before these children first of all as Christians, and also before the government as Christians, and that we invited inspection. When I had all the teachers in we began. The programme was followed to the giving out of all the certificates. Rev. Wada San gave an address to the children such as I never heard. He seemed inspired. The children gave him breathless attention, while the visitor listened with surprise on his face. He remained until the benediction and doxology were sung. Before dismissing them we made the rafters ring with the Japanese national anthem. He then made his bow and retired. I afterward called the teachers together; only three, the three who held government certificates, had requested the programme revised. I told them how grieved Jesus must be, and showed them what He said about those who "were ashamed of Him." I told them plainly that if they could not at all times boldly take the stand for Christ, then they had far better teach in a government school and not live a lie. They could not serve two masters. I did not know how it would turn out. In three days the head teacher came to me and said he had had no peace since that time, and that he was resolved that come what would in the future, wherever he went, whatever he did he would show his colors and every one should know without doubt that he was a Christian. He is really a changed man. The head woman teacher also made the same confession in a prayer before the whole school and we have started a teachers' weekly prayer meeting at their request.

Tokyo, Japan. *J. K. McCauley.*

THE SPIRIT OF THE CHRISTIAN ENDEAVOR CONVENTION.

A SOLEMN hush fell over the thousands of Christian Endeavorers assembled in Mechanic's Hall, Boston, as the leader rose and said: "The time for opening the 14th International Convention has arrived. This Convention has been planned with much prayer. It is appropriate that the opening words should be those of devotion." The 103d Psalm was repeated. Prayer, closing with the Lord's Prayer, was offered. Did you ever hear ten thousand voices, thrilling because of devout, glad hearts, repeat the Lord's Prayer? It was like the sound of many waters. As the Convention began, so it progressed, and so it ended, one mighty chorus of Christian song, an outpouring of hearts in earnest prayer. The night before the Convention opened, in more than twenty churches, preparatory services of prayer and song were held. The petition was for the presence and power of the Holy Spirit.

"To do whatever Christ would like to have me do" is to seek in His strength and in accordance with His will to live the Christ-life in my life and in my condition. Salvation comes because of faith in Him. Sanctification by following Him. In order that they may know what He would have them do and how do it, "they promise to pray and read the Bible every day." Here they but follow His grand example as manifested in His familiarity with the Scriptures and His communion with the Father. It was this which enabled Him in Gethsemane to say, "Nevertheless not my will but thine be done," and on Calvary and even before it to exclaim, "I have finished the work which thou gavest me to do."

It will readily be seen that wherever, and

in so far as, they are true to type, both aim and method are spiritual. The Convention exists only for spiritual ends. That it marvelously fulfills its end and attains its purpose is the testimony not only of its enthusiastic delegates, but of the doubters who came to see and found themselves carried along by its enthusiasm and devotion.

It would be impossible to estimate what this movement has done, is now doing and is yet to do for that Christian union for which so many thousands are praying. Such blessed ends are *growths*, not manufactured or legislated articles. When hearts are determined to come together terms of agreement are soon settled. Every member of this mighty host knows well that our different denominations are but different regiments of that great army of which Christ is head. In our interdenominational relations we always have unity of spirit; for uniformity we do not care.

WORSHIP OF A GRAVE IN INDIA.

JUST outside our gate there is a grave which is supposed to be the tomb of a Mohammedan saint. It is about nine yards long. When you ask why it is so abnormally long the reply is, "There were giants in those days. Besides, spirits expand. This grave is longer than it used to be, the great spirit enclosed within is growing."

A Mohammedan told me that at night, when no human eye is looking, this saint with kindred spirits issue from the graves and mounted on spirit horses they take their way to the jungle, where they frolic and dance in the weird moonlight. I asked, "How can you know this, if no human eye has ever seen them?" He replied, "A man once hid and watched them, but when they discovered him they instantly vanished into thin air."

Every Thursday evening a Mohammedan priest spreads a thin cloth of green (their sacred color) over the main part of the tomb, which is shaped like a long coffin, and takes his station by it to receive offerings. A sweetmeats vender also displays his wares close by for the convenience of the worshipers. Soon men, women, Hindu, Mohammedan and low castes begin to come with offerings of sweetmeats, cotton cloth and flowers, the jessamine and the sacred marigold. Those who have brought no sweets with them, buy them of the confectioner seated at the foot of the tree close by. The cloth is given to the priest, together with a few coin and some sweets.

The priest then lights a tiny votive lamp which he places in a niche in the headstone and mumbles a prayer; after which the worshiper distributes sweets amongst a crowd of poor children who gather with expectant looks every Thursday evening, and clamor for their perquisites. The devotee then kneels at the foot of the tomb to offer up his petitions, touching his forehead many times to the earth. It is a pitiful sight, especially when mothers teach their little children this worship of the dead.

I have seen a crowd of women and children come bearing trays of sweets and accompanied by a man with a drum, and a boy with a tambourine. After the worship I have described, they gathered in a circle, and while the musicians played a lively measure one woman after another stepped into the circle and danced. Friends made passes over the dancer's head with small coin and dropped them into the tambourine. When the dance was over the procession wended its way home, led by the noisy players in songs of triumph and thanksgiving.

Such a grave as this was in an English gentleman's yard. The servants in all the houses near came to it with offerings and petitions. But they became very much frightened and told their trouble to the gentleman. The tomb was that of a Mohammedan lady, and her spirit was seen to come nightly to haunt the grave in the shape of a tiny flame. They begged him to see for himself. He went to investigate, followed by a group of awestruck domestics.

"There she is, sir, shining in the niche," they cried from a safe distance. The more brave and less credulous "Sahib" marched up to the niche and found on a heap of faded flowers—what do you think? Nothing but an innocent glow-worm!

All of our blessings flow from an open grave and a risen Saviour. I often go on Thursday evenings to the tomb at our gate to tell the deluded worshipers there of the only true God and Jesus Christ, whom He has sent.

Pray for a blessing on the seed thus sown by the wayside, that it may bring forth fruit an hundredfold. *S. M. Thackwell.*

CHINA.

Mrs. A. P. Lowrie wrote from Paotingfu, China, June 3d, 1895:

Dear Miss Parsons:

The little statement in the April number of Woman's Work, "Nothing is known at the Mission House of a mob in Paotingfu except what papers report," is thrown as a gauntlet into our midst and I am tempted to take it up.

We ought to have written to "Rooms," and if we survive another such experience we will not leave you to the mercy of newspaper reports. It was not an experience of a day; the mob was the expression of what we had felt in the air both before and after. It was not so much that it was in itself very alarming as the apprehension that it might be the forerunner of more serious experiences. We had constant recourse to the quieting influences of God's Word; it never was more precious than during the winter of '95. We were kept in perfect peace, come life or death.

I think you will be interested to know that we have used the "Year Book" prepared for daily use by the Board every day in our noon gathering for prayer. This little meeting has helped us through the winter. It has made us acquainted with the workers in other countries and has drawn out our sympathies and interest in their work. Latterly our interest has so far increased that we have the General Assembly's Annual Report and read what it says about each place as we come to it, so that during May I felt as if I lived in Siam. Now we enter Africa and shall take pleasure in bearing the workers there in our hearts before God.

I want to tell you how they put out a fire here in Paofu. We live a mile outside of the city, but my son described it at dinner and it struck me as supremely ridiculous. The fire was at South Side. Past the North Chapel (which is ours) the criers tore, crying for help and beating gongs. North volunteers soon began to appear, putting on sleeveless jackets while running, each with character (—||—sin) meaning faithful on the back, conspicuous size and color. Two men rushed past *carrying* the engine, followed by a pell mell retinue, all with small flags. Soon several twos appeared carrying on poles baskets painted black for dipping up water, and other twos between them carrying mammoth teapots with wide mouths to assist the engine in pouring on water. To complete the ludicrousness of the whole affair the law of the land requires the head of the burning house to be *whipped* for allowing anything so dangerous as a fire. On inquiring if he really was whipped the answer was, "Oh, no." Many a bystander for a small consideration is willing to take the whipping.

INDIA.

Mrs. Sara C. Andrews wrote from Darjeeling, Himalaya Mountains, India, May 17th, 1895.

In Etah, our largest out-station, a good work has been done by Ruth, my Bible woman. Two women were baptized while we were there. One had been gradually reaching the point where she had the courage to accept baptism as her outward confession of her faith in the Saviour whom she had been trusting for more than a year. Her young husband was first baptized, and then, with his own hand, he drew off the veil from the head of the young wife while Mr. Andrews put upon her brow the symbol of her separation unto Christ. The ceremony took place in their own little village and under the great tree in the center of the village where men gather evenings to gossip and smoke and govern the little community. All the surrounding country was present, and though all were quiet enough at the time, they have since persecuted the young couple greatly. Mr. Andrews has sent an old Christian man to live at the village to sustain and cheer them while this persecution is going on. We hope there are others in the village who will follow the example of these two. It is certain there are several who believe in Christ, but shrink from the trouble it will cost them to confess him openly. The other woman baptized was much older. Mr. Andrews baptized her husband two years ago and now she has

joined him and the four children are being brought up as Christians.

At Kuraoli the work among the women was most interesting. They came in flocks to every house I visited and seemed glad to hear what I had to say. Sometimes this was deference and courtesy, as was proven at the house of a goldsmith. A great number of women came in when we entered, and we had to sing several hymns before their curiosity would let them sit down quietly enough to hear us speak. But finally they did subside into something like quiet. I spoke for some time and then the woman of the house, a sweet-faced young wife with a little baby in her arms, edged along the side of the crowd to me and said quietly, "I have believed in this Saviour ever since Nancy (the Bible woman) came to my house and told me about Him, but I am not allowed to do as He commands me, so my heart is sad and heavy." I asked what she thought Christ's command was which she could not obey, and she replied, "He says we are to give up all our relatives and go out from our home and serve Him, and I would do this only my husband will not allow it." Then with a wistful smile she added, "I would do anything to show how much I love Him!" I explained to her how the Saviour looks in the heart and knows how we want to serve Him, and that He would accept her love right there in her home where she could live Christ and teach her child to love Him. She seemed very much pleased and said heartily, "That seems such a little thing to do." But before night she found it was not such a little thing after all.

The women were quiet enough while I was there, but after our departure they set up a great hubbub, declaring she was unfaithful to her country and home and making such an outcry that her husband came in to find the reason of such noise. He was irritated by the crowd till he seized his wife and beat her severely, telling her all the time to say to the women that she was sorry for what she had told me, but she firmly refused to recant. Finally he gave up beating her and went out of the house. He seemed very much ashamed of it afterward and said he was afraid he would lose his business if the people supposed he sympathized with Christianity.

COLOMBIA.

MRS. AVA M. MILES wrote from BOGOTA, Colombia, May 22d, 1895:

We have passed through the revolution without any change in the Government. One consequence of this victory is seen in the boldness of the Government, backed by the Jesuits, in attacking Protestants by means of a circular recently published by the Archbishop. This circular is to be read in every Roman Catholic church in Colombia for three successive Sabbaths. It states that we pay people for becoming Protestants, that we corrupt the children in our schools from their infancy, and makes several other false statements. All Roman Catholics are warned not to enter our church and to take their children out of our schools or they will be excommunicated. People bring their children to our schools and say they do so to show their contempt for the circular. A friend told us that we have more friends now than ever before. Even Roman Catholics recognize that if they submit in this it will only encourage their ecclesiastical leaders to greater acts of tyranny. They are beginning to see what their own religion really is. In one instance a priest went with a policeman and ordered a young man to give up his Bible. We have heard that it was said that the Protestant Church ought to have been chopped down at the very beginning of this war. You see how some hate us. The majority are so ignorant that they would like to see us torn to pieces. Does this look like a Republic, with freedom of speech? We have been urged by a number of the members of our Church to answer the circular, but it seems to us that it is bearing its own fruit. In reality the Archbishop has advertised our work very well. The attendance at the services is as large as ever and strangers are coming in at every service. The enrollment of the schools is rapidly increasing.

The Girls' School is in a flourishing condition, with twelve boarding pupils and forty-three day pupils. Both Miss Nevegold and Miss Riley are working to the limit of their strength. The primary department especially is growing in numbers, and we hope to keep these little ones till they are able to enter the higher department. The Bible lessons are faithfully presented to them. Pray that the truths presented may not only be mentally accepted, but may be experienced in the lives of the girls.

In the Boys' School there are more boarding pupils than last year. The boys often become very interested in their Bible lessons, asking questions and showing that they think about what they are studying. It is very discouraging to see so few conversions in the schools. Pray for the teachers that they may have the power of the Holy Spirit, and for the taught that they may be brought to feel their need of a Saviour. Dear friends, do you know how much we need your prayers? It is very hard amid so many benumbing influences to keep *our hearts* warm with love for our Saviour and for sinful men.

During the months of November, December and January two tours were made. One by Mr. Miles through parts of the country where, so far as we know, no missionary has ever been. Another by Mr. Candor over a route that has been traveled before and where we have many friends and some members of this church. Thus many Bibles and portions were sold, besides many other good books. They also had several opportunities to talk to people in groups in stores or in private houses. Some of the pupils come from those districts, a four or five days' journey.

ECHOES FROM THE C. E. CONVENTION.

THE fourteenth annual Christian Endeavor Convention met in Boston, July 10th to 15th. The city robed herself in crimson and white to bid welcome with loving enthusiasm the seventy thousand who came from England, from Japan, from Alaska, from Florida and from every corner of the earth, swelling the largest religious gathering ever held in the world's history.

The Rev. Dr. A. H. Plumb of Boston fittingly spoke the first welcome. Honorable S. B. Capen followed, and then came Governor Greenhalge of Massachusetts on the part of the State. Both speeches were outbursts of Christian patriotism. Secretary John Willis Baer then read the report for the year, showing two million seven hundred thousand membership, thirty denominations, two hundred and fifty thousand added to the Church, forty-one thousand societies, and over four hundred and twenty-five thousand dollars raised for missions, the statistics of the most successful of the fourteen Christian Endeavor years.

The Denominational rallies followed, twenty in all, the Presbyterians leading in every department of work. In the evening Washington sent a welcome for '96, the committee having chosen for their motto, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

Dr. Clark's address, one of the powerful influences of the convention, called for renewed loyalty to the pledge and Bible and for reconsecration. "Put your religion first in your lives; before your business, your social pleasure, your school, your amusement. . . . Allow no paltry excuse, no mood, no inclination, no whim, no worldly pleasure, to come between you and your religion." This was the message he brought us. The old motto, "One is your master, even Christ, and all ye are as brethren," was renewed for another year. Mr. Moody seconded Dr. Clark, urging, with all the power of his personality, the study of the Bible and the *whole* Bible.

Friday brought greetings from the rest of the world, Reverend Knight Chaplin, of London, defining Christian Endeavor as "Service by all, love to all, separation from all, consecration in all." Of the committee meetings, that held in Dr. Gordon's church, in which Mr. Speer, Mr. Mott and Dr. Pauline Root, of India, assisted, was, perhaps, the most helpful. Mr. Speer pleaded for missions. "Burn out for God" was his motto. He said: "Christian Endeavor means Christ expects. If in doubt as to what you should do, ask Christ, then put your life into it to *do it*." Friday evening the interdenominational fellowship was brought out in strong stirring addresses by Dr. Dixon, of Brooklyn, and Dr. McCrory, of Pittsburg.

Sabbath gave an opportunity to attend the Boston churches, this plan being much better than the former one of closing the convention Sunday evening. It made a break in the convention, a moment to stop and breathe in the full meaning of this great army camping in the city. Not as a body, not as thirty united denominations, nor as a representative gathering of forty-one thousand societies is the organization powerful. Its force lies in the *individual*, back of denomination and church, and in the Bible reading and *prayer* back of the individual. In the sunrise prayer meetings, in the noon meetings in the business part of town and in the open parliaments is shown the real life of the society. The programme for Monday morning was, "The Scholarship of the World; How Shall It be Brought to Christ?" bringing thus the learning of the world to His feet. The meeting was led by noted college men from many parts of the country. Plea was made for more prayer, closer Bible study and more Christian association. In the evening came the most beautiful and perhaps the most vital meeting of the convention—the Consecration Service. This meeting began with the closing of the doors, the vast audience being intently hushed in silent prayer until the stillness was broken by a voice singing, "In the Home Land, or the Holy City." As the roll was called each State rose and responded, Rhode Island, "Fear not, little flock," the Floating Societies, "Throw out the Life Line," and so on, State by State, country by country, until finally the ushers, in a line stretching across the tent, replied, "Be strong," voicing the reconsecration for another twelve months. At last the vast audience rose and stood with heads bowed in silent prayer until the organ sounded and thousands of voices joined in "God be with you till we meet again." The convention was over.

Martha MacIntyre Wilson.

HOME DEPARTMENT

PROGRAMME FOR OCTOBER—PERSIA.

HYMN.—"Take my life and let it be."

SCRIPTURE READING.—2 Chron. 36 : 22-23. Ezra 1 : 1-4. Esther 1 : 1-4. Isa. 46 : 1-2. Nahum. 3. Isa. 59 : 1 and Nahum 1 : 15.

PRAYER for the bereaved friends in Persia and America.

BUSINESS of the Society.

HYMN.—"Roll on thou mighty ocean."

MAP EXERCISE.*

RECITATION.—"At Noon and Midnight."—*Over Sea and Land*, Jan. '94, p. 7.

HINDRANCES to Success in Persia.

a.—Islamism.†

b.—Conditions of the Country.‡

c.—Condition of Women.§

PRAYER.—That the Spirit may rest upon the missionaries.

HYMN.—"Hail to the brightness of Zion's glad morning."

ADDRESS.—The Bible and Persia. Past and Present.

CLOSE with "Mizpah" repeated in concert. Gen. 31 : 49.

General helps: "The Church," *W. W.* and *Over Sea and Land* for Oct., '94; "Historical Sketches," "Catechism for Persia," any History or Book of Travel on Persia; a life or sketch of Mohammed; report of Boards to Gen'l Assembly, '94 and '95.

* Give limit and extent, state relation and stations in Turkey, a hasty sketch of Government and people. Point out stations, giving date of settlement, approximate success and number of missionaries. Statistics of interest—*Missionary Review*, Sept. 1894, page 717.

† *W. W.*, Oct., 1894, page 259; *Missionary Review*, Oct., 1894, page 721; *Church*, Oct., 1894, page 309.

‡ *W. W.*, Jan., '94, page 13, and Oct. '94, page 257, and helps mentioned above.

§ Historical sketches and Missionary letters.

Items of interest may be found: Editorial notes, *W. W.* for Jan., Feb., April, Sept., 1894, and *Missionary Review*, March, 1894, page 238; April, 1894, page 318, and May, 1894, page 362.

Xenia, O. *Mrs. J. Calvin Ely.*

TO PRESBYTERIAL TREASURERS.

I WONDER if any of you treasurers who to-day hold in your hands the WOMAN'S WORK have ever been so blind as to be unaware of the beauty and joy of a treasurer's work and of the possibilities such a work holds, as once upon a time the writer was.

When elected to the office without having been consulted she gave a mental shrug and thought, "Well it is too late to decline now without making more fuss than the thing is worth. I will take it for a year and then decline re-election." But as the dear Lord's money came into her hands, so precious with loving sacrifice in the giving, so fragrant with the incense of prayer, there came into her heart a realizing sense of the wonderful honor God had put upon her, that her hands might speed His money on its way to His work.

When we remember the beautiful errands upon which Foreign Missionary money goes, that it carries "good tidings" and publisheth "salvation," we wonder that God did not send swift winged angels to be its bearers. Can you imagine them reluctant or careless if given such a service? Would they not carry it with songs of rejoicing with the old chorus, "Glory to God, good will to men?" I speak out of a full heart when I say there is no official work in this world so blessed as to be the treasurer of a Foreign Missionary Society. There is no higher place in the society.

Money given for this part of God's work

is unselfishly given; it does not present to our minds the prospect of speedy returns to our own benefit. It goes so far from us, its results are so distant, that we do not expect to *see* what it does. We simply give it to the Lord, and trust Him to follow it with His blessing to those places to which we can never go. We thus learn a lesson of faith and trust and are nearer to our Lord and the "unseen things" for that lesson. Because our part of the work seems to do only with dollars and cents, do we not sometimes let our interest in it be bounded by the columns of figures? This treasurer began in that way and kept in it much longer than she should have done. But this work has a way of working quietly like leaven in the heart. Does any one talk about Foreign Missions causing us to forget the interests at home? It does far more for us than we can ever do for it. One of the first things it did for me was to lead me to a personal interest in the treasurers of the auxiliary societies.

At first when the letters that brought their contributions came, they were filled with accounts of the difficulties their societies met with in raising money and with apologies for not sending more promptly because of household cares and troubles. The first thought would be to condemn them as unbusiness like, and a bare receipt would be sent—*severely* business like it would be. But the Master for whom I was working (in a spirit so unlike His own, but still for His sake), led me gently to see that my whole duty was not done when the accounts were properly acknowledged and regularly forwarded.

Dear Treasurer, at the end of your letter put in a little word of sympathy for the aches and troubles; send your love to the little children, and tell the tired mother how, when you got her letter, you asked God to bless her and her dear ones. In some way acknowledge every little personal item that reaches you. The next time you hear after sending this heart greeting, the letter will probably contain some such sentence as this: "I think our society will do better next year," or, "I hope to send more next time." So you see you will be helping the work there, your tired neighbor, your self and the Master.

Take all good opportunities to write to young people and Band treasurers, congratulate them when they do well, encourage them when they fall back. When you meet these correspondents at annual gatherings you will find ample reward for the time and trouble you have taken in the cordial greetings they will give you and in the special interest your own heart will feel for them.

Let us cover up the dry bones of our office with a living, loving, spiritual body. Let the bones be all right, straight and true—our first duty is to see to that—but let us not stop there. So shall our work become a delight to ourselves and a help to others.

An Ex-Treasurer.

MISSIONARY UNION.

THE missionary societies of our five Presbyterian churches, believing the maxim "In union is strength," combined to form a society to be called the "Missionary Union," for purposes of mutual improvement and encouragement in mission work.

The meetings were held quarterly and proved a success from the first, growing constantly more interesting and profitable. Two sessions, morning and afternoon, were held, with a basket lunch at the noon hour. Papers were read and discussed, items of missionary news given, letters from personal friends who had gone from our own churches, and in some instances from our own families, to homes on foreign fields, were read and enjoyed by all, while the opportunities at the noon hour for acquaintance and social intercourse between the members of the sister Presbyterian churches made a series of most enjoyable meetings.

It was hinted that it was selfish in "us Presbyterians" to keep our good times to ourselves, and once the question was put to vote whether we should not cease to be a "close corporation" and invite our Christian sisters from other churches to come in with us to this "love feast" of missionary fat things. But our meetings had seemed to us so much like Thanksgiving or Christmas family gatherings that we could not quite make up our minds to ask our neighbors in to enjoy them with us. At length a dear sister took advantage of bright summer weather, a shady grove and electric cars to make us feel that for once at least we ought to entertain company. Little white missives of invitation were sent out through the churches to all mission workers. Did they accept? I should say they did, and what was better they came prepared to *do their full share* to make a complete success of the meeting by talking as well as listening. They told us how and where they did their work, listened and asked

questions as we told them how we did ours. Methods of work were compared, and if any one present had ever imagined *they* or *their* denomination was doing it all they found, how greatly mistaken they had been. The day was far too short for all who wished to take part in the meeting. For an hour during the afternoon we gladly laid aside our home reports to listen to one of our own Kansas girls, dear Jennie Sherman, home on furlough from India. I count it one of our choicest blessings that those of our young men and women who come forward to bear the banner of their Prince Emanuel are among the very best representatives of our christian civilization and culture. At the close of Miss Sherman's address we listened to additional reports of home work until more than an hour after our usual time of adjournment without a thought of weariness. Just before we closed a dear old lady from Illinois, who had listened all through the long session with the spirit of gladness looking out of her eyes, rose and pleaded for the formation of such a society as this where *all* could meet and in the work of Christ lay aside all denominational differences. She said it had seemed like a Pentacostal day to her—"Gathered with one accord in one place." We could enter into her feelings as we looked from one to another—Methodist, Congregationalist, Baptist, Disciples, Reformed, Friends, Presbyterians—their soul-lit faces aglow with the interest they felt in the work for their Master. As I went home from that most delightful assemblage many thoughts came to me. No doubt the Church of our choice and convictions is rightly nearer and dearer to us than any other. It is right that spiritually as well as naturally we should be "set in families," but is there not too strong a tendency for us to intrench ourselves in denominationalism and so miss much of the blessed communion of saints?

I do not know that such meetings as I have described would be *always* for the best—it might be almost too much like sitting down to a rich banquet every day—but once a year surely there might be anniversary days at least. We could with profit meet under the grand old trees in God's own "First Temple" and take sweet counsel together while we talked of God's great mission field—the world. *E. W. Tweeddale.*

Topeka, Kansas.

DON'T, TO VOLUNTEERS.

DON'T go to a foreign country to Americanize the people. God has not made all people Americans.

Don't carry an American standard in your pocket by which to measure everything you see. Each country has standards of its own. Learn them before you pass judgment on what is before you.

Don't laugh at all strange customs as though of necessity they came from ignorance. Many of these unfamiliar ways are more suitable to that country than our ways can be. They have grown out of the experience of ages.

Don't go abroad to superintend work. Some one is there before you and capable of directing your efforts.

Don't go determined on what work you will or will not do. One of the best institutions of learning on the foreign field is the result of a life time spent by a missionary who said, "If I had been told when I came out that I would *spend my life* as a teacher, I would have answered, 'You don't know me.'" God knew him, and knew just the work He required at his hands.

Don't be afraid of humble work. "Let not the head say to the hands, I have no need of thee." A young missionary was asked on arriving at his field, "What have you come to do?" "Anything that will help the cause of Christ in this country, if it is to black the shoes of the missionaries to save their time to preach." It need hardly be told that he has been greatly used of God. His work is attended with marked success.

Don't criticise aloud missionaries and their methods who have been in the work longer than you have been in the world, till you have been on the field yourself for five years. By that time you will have blunders of your own to criticise.

Don't magnify the self denial of going away from home and country. The greatest pain of parting comes to those who stay at home.

Don't expect perfection in your co-workers. They are human like yourself. A missionary, being asked what were his difficulties, replied: "First, myself; second, my brethren; third, the heathen."

Don't be dismayed if the heathen heart

does not yield to your first gospel message. Chances are the heathen ear did not comprehend your broken speech.

Don't go if you have never led indifferent souls to Christ in your own country and in your native tongue.

SUGGESTION CORNER.

FROM Chicago, Ill. :

The Women's Foreign Missionary Society of the Presbyterian Church of Hyde Park, Ill., has adopted the following plan in order to bring all the women of the church into active connection with missionary work. The women of the church and congregation have been divided into twelve sections. Each section division has a leader and one assistant, who will take charge of the programme for one month, their division being held responsible for the meetings. Each leader should canvass her section for monthly pledges and subscriptions for magazines, and during the year invite the members of her division to her own house for mutual acquaintance and to create an interest in the work of the society, beside inviting members of her division to the monthly meetings.

Every leader should keep a watch for strangers and report them to the president. This plan has been of great value to our society. It was proposed by our minister's wife, Mrs. Herring. At our midsummer meeting, when many were away for the season, eighty-one ladies were present.

(*Mrs. Walter C.*) *Fannie E. Nelson.*

FROM St. Paul, Minn.:

We have in our Presbytery a plan of union quarterly meetings, which has proved a very pleasant feature of our work and which we think is of benefit. Our Executive Committee decides which societies it is advisable to visit and asks them to invite us on their regular meeting day. A programme is prepared by a committee of the Presbyterial officers; all who take part in it are outside of the visited society. Notice is given in all our churches of this meeting and usually quite a number of ladies respond. Great care is taken in preparing the programme. The Presbyterial officers are invariably present, and somewhere on the programme time is given for questions, which these officers answer as they touch upon their particular provinces. A collection is taken which is credited to the society we are visiting.

In the churches where there is not much available material with which to get up a programme, this visit is a relief to the President for at least one month. We all get the benefit of each other's ideas and plans, the Presbyterial officers learn to know the societies and they become known to the members of the auxiliaries. There seems to grow up in this way a feeling of union, of *esprit du corps*, that is good for all of us.

FROM East Orange, N. J. :

The Heart and Hand Society of the Central Presbyterian Church, of Orange, offers mounted pictures descriptive of missionary countries, to other societies desiring such illustrations for their meetings. "Japan" will be ready by September 1st, and other countries in their order. Societies will please communicate for terms, etc., with the Heart and Hand Society of the Central Presbyterian Church.

(*Miss*) *Katharine R. Crowell.*

75 Evergreen Place, East Orange, N. J.

SINCE LAST MONTH.

ARRIVALS.

July 5.—At Chicago, Ill., from Mexico City, Mexico, Mrs. J. G. Woods and child.

July 24.—At Vancouver, from Chinengchow, China, Mrs. Mary Lane. Address, Jonesville, Hillsdale Co., Michigan.

From Wei Hein, China, Mrs. Frank H. Chalfant. Address, Pittsburg, Pa.

July 27.—At New York, from Beirut, Syria, Miss Eliza D. Everett. Address, 165 Wood street, Painesville, Ohio.

August 12.—At New York, from Bangkok, Siam, Miss Elizabeth Eakin. Address, Clintonville, Pa.

At New York, from Petchaburee, Siam, Miss A. M. Rickets. Address, Clifton Springs, New York.

DEPARTURES.

July 17.—From New York to Laos, Rev. Wm. Harris, Jr.

July 20.—From New York, returning to Beirut, Syria, Rev. H. H. Jessup, D.D., and family.

From New York, to join the Syria Mission, Miss Amy Jessup.

July 23.—From San Francisco, returning to Siam, Rev. W. G. McClure and family.

August 1.—Miss A. M. Bartlett, returning to Mexico City, Mexico.

August 5.—From Vancouver, returning to China, Mrs. Jean R. Ritchie.

August 6.—From Worster, Ohio, returning to Kaltenango, Mexico, Rev. and Mrs D. L. Stewart.

August 10.—From New York for Shanghai, China, Miss Elfrida A. Lindholm.

August 17.—From New York, returning to Laos, Rev. and Mrs. D. G. Collins and family.

From New York to Laos, Rev. and Mrs. L. W. Curtis, Rev. and Mrs. W. C. Dodd, Miss Hattie E. Ghomley.
From New York to Mosul, Persia, Dr. C. C. Hansen.

DEATHS.

June 21.—At Tungchow, China, Rev. Charles R. Mills, D.D., thirty-nine years a missionary.
August 8.—From one of our journals: A cable dispatch from London says that General Sherman, Foreign Secretary of Liberia, died in Liverpool yesterday.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' Meeting will be omitted during July, August and September—prayer-meeting 3d Tuesday in September at eleven o'clock.

Third Tuesday of September at eleven o'clock in the Assembly Room, 1334 Chestnut St. Plans are being made to have this meeting one of unusual interest. One or two missionaries who will leave for their fields in the early autumn are expected to be present, and it is hoped that others who are sojourning near us will also be there. Let all who can come and make it an hour of renewed consecration as we enter upon our work after the months of separation.

Japan as a Mission Field in 1895, 2 cts. each, 15 cts. per dozen, will prove a timely leaflet for use in September meetings.

This is one of a series of leaflets that will be issued in close succession. They are extracts from letters by our own missionaries, written by request in preparation for our twenty-fifth anniversary. As the material was too voluminous to be used in the Annual Report it will be utilized in the form of leaflets, notices of which will be given in this column from time to time.

Flash Lights on Persia, 3 cts. each, 25 cts. per dozen, is now ready and will prove just as helpful as those of the other countries.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

BEFORE this copy of WOMAN'S WORK is read Rev. and Mrs. S. G. Wilson, with their two little daughters, will be on the Atlantic on their way to their beloved work in Tabriz, Persia, and Mrs. Jean Ritchie will be crossing the Pacific *en route* to the "Flowery Kingdom." Next month we will probably record names and appointed stations of the new missionaries of our Board, the funds for whose sending have been raised as directed by the General Board outside or above other pledges.

PERHAPS the following extract from a recent letter may stimulate others to pay to the Lord a thank offering for some longed-for or sweet blessing granted: "Our wee little daughter has twenty dollars for foreign missions. God in His great goodness has given us our hearts' desire, and we want her life-work to begin with her life. If earnest prayer and careful teaching can bring her to feel an interest in mission work she will not be in after years one of the indifferent ones of His household." Such as this, as well as the following from an earnest young man, cheer our hearts: "I am very much interested in missions and am trying, until the way is opened for me to go and work in the vineyard, to do all I can to interest others. . . . I have spent a good many years of my brief life traveling abroad and have been over many fields and have seen with my own eyes the needs and blessings of the work, and you will readily believe me that since then I *could* not be indifferent. . . . I am addressing the Jun. C. E.'s, giving them chalk talks on mission fields, telling them about the people among whom the work is being done, their life, associations, surroundings and superstitions, their good and bad points, &c."

Another letter asking that helps might be sent to some who were not interested, speaks of some who, as church members, give to missions because "it is the proper thing to do." A gentleman, a church member, asked the writer "Did you hear Mr. —— when he was here?" Being answered in the affirmative, he added, "*I* think the missionaries ought to come home and leave the people to kill each other off. If they won't build good houses and use American machinery and become civilized we ought not waste money on them any longer. Let the Kurds fall to and kill each other off." A lady here says, "Is not the Lord trying our faith?" I say rather we—the Church—are trying the Lord.

WE have the programme of "A Congress of Missions in the Synod of Illinois," which is to convene in Peoria immediately upon the adjournment of Synod, Thursday evening, October 17th, to continue through Friday, Saturday and Sunday. Saturday is to be the special Foreign Mission day. Dr. A. T. Pierson, Dr. Thos. Marshall, Mr. Robt. Speer and others are to take part. The Woman's Hour is to be under the care of the President of the Northwest Board, Mrs. Forsyth.

Do not let any of our societies forget that this is our Silver Anniversary year, and let each member try to win at least one new member, gaining a promise that they will *pray* for For-

eign Missions. That we know will lead to working and giving.

We are glad to announce that "Notes from the Annual Report" similar to the "Gleanings" printed last year are ready for distribution at the fall meetings. Any one sending for single copies will please remember the penny for postage. We have also copies of "Five Little Bridges," price 2 cts. each, 15 cts. per dozen, and a poem, "Come Over and Help Us," 1 ct. each, 10 cts. per dozen. Address W. P. B. M., Room 48, McCormick Block, Chicago, Ill.

From New York.

On Wednesday morning, October 2d, at half-past ten o'clock the first prayer-meeting of the season will be held at our new home, 156 Fifth avenue, on the corner of Twentieth street. The programme of the season's meetings will be as hitherto—a prayer-meeting on the first Wednesday of each month and a half hour meeting for the reading of missionary letters and prayer on all other Wednesdays.

Our place of meeting will be new, but "the fellowship of kindred minds" is as old as the Church and we hope to welcome there all our old friends and many new ones, that together we may watch and hope and pray for the coming of the kingdom of God. *M. H. B.*

We are glad to call the attention of our Auxiliaries to the fact that Mrs. Halsey L. Wood has accepted the position of Assistant Treasurer, so long and so ably filled by Mrs. Joseph A. Welsh, who, it will be remembered, felt obliged to give up her duties because of continued ill health. It is great pleasure to welcome Mrs. Wood back to a place among our officers after a brief absence.

All Junior Christian Endeavor Socs. belonging to our Woman's Board take their "Special Objects" on agreement with Miss Denny, sending their money through their Presbyterial treasurer.

All Christian Endeavorers have direct communication with the Assembly's Board and send their money direct to Mr. Wm. Dulles. Remember our new address is 156 Fifth Ave.

Miss Bessie Babbitt has been accepted as our Missionary. Her expenses are provided for and she is under appointment to go to Japan in the autumn.

About 14,000 of the Medical Mission leaflets have been sent out, the demand far exceeding our anticipations. May they yield a rich harvest to our treasury.

From Northern New York.

At this date (last week in July) it is too early to be able to give the programme of the Fall Meeting in Gloversville in detail. It is hoped that among the speakers we shall have the privilege of having with us Miss Holmes of Syria. As the ladies of the church will be very glad to entertain any who may be unable to return home that night or any who may need to arrive the night before the meeting, we trust that a special effort will be made on the part of the auxiliaries and bands to be well represented.

Connections are made with the F. J. & Gloversville R.R. at Fonda and with the electric cars on the arrival of the N. Y. C. & H. R. R.R. trains. Notice of time of meeting, &c., will be sent to the Secretary of each auxiliary. We ask that they will see that prompt attention is given the notice.

We would suggest that special prayer be offered for a blessing on our meeting in Gloversville, both in the Monthly Meetings and in our private devotions.

From the bi-monthly letter sent us by Dr. E. P. Dunlap we learn of the closing of the Harriet House School for the year with appropriate graduating exercises. Seven of the girls were graduated. These girls should be followed with our prayers as they go back to their homes, where influences of a very different kind from that of the school will surround them.

Our societies specially interested in the itinerating work in Siam will rejoice to hear of the successful trip taken by Dr. E. P. Dunlap, Dr. Toy and a native preacher and his wife on the west coast. On this trip the first Christian church has organized in the province of Nakawn at Nakawn with thirty-one members and thirty-four candidates for membership. Let earnest prayer go up for this new church.

The new Year-Book will be ready early in the fall. Send your orders promptly to Miss C. A. Bush, 29 Second street, Troy. All who have used them through this year will, we know, feel they cannot afford to be without the one for '96. We want one in every family in Northern New York.

This is the month when, refreshed by the rest in country and seaside, our workers are returning home, we trust, invigorated in soul as well as body—returning with renewed zeal and consecration for the work of bringing the world to Christ.

We would call attention again to the *Covenant* adopted last year.

Grateful that "I know that my Redeemer liveth—,"

Mindful that vast millions of women and girls can never hear the "tidings of great joy," unless a Christian woman be sent to them,—

Remembering that Jesus made loving obedience the supreme test of discipleship, and that His last most solemn command was "Go teach all nations,—"

I gladly enter into this covenant of obedience, that I will not cease to make offerings of Prayer, Time and Money, to the end that the

daughters of sorrow in heathen lands may know the love of Jesus.

Now two hundred signatures have been reported to us and entered on our register. Are there not many more young women of our Church whose hearts may be touched with sisterly sympathy for those who are without the blessings of Christian civilization and Christian hope, and who will gladly put their names to such a pledge of loving remembrance and service?

Slips for signature, with the leaflet *The Reason Why*, will be furnished free. The ornamental card suitable for framing is five cents.

THE *Little Lightbearers'* certificates call for the payment of twenty-five cents annually until the child is five years old. Have all the friends who enrolled the names of little ones remembered to fulfill this obligation? A special committee or collector should have charge of this matter.

THE following objects are suggested for the support of those Christian Endeavor Societies in our territory that are not already pledged to regular Foreign Missionary work:

Day Schools, Wei Hien, China	$1,500
School work in Syria . . .	500
Industrial Department, Boys' School, Sangli, India . .	480
Itinerating, Tokyo, Japan . .	321
Medical work, Ferozepore, India	500

JUNIOR ENDEAVOR SOCIETIES are invited to contribute to the work proposed to the children in *Over Sea and Land*. Please send the address of the Corresponding Secretary of any such Young People's Society, and of the Superintendent of your Junior Society, to our Young People's Secretary, Miss F. U. Nelson.

From St. Louis.

Meetings at 1516 Locust Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust Street.

MISS MARY CORT, for many years a missionary to Siam, will visit our territory in the interests of the Board during the fall and winter.

OUR work for the year has been given us. All societies should have an intelligent knowledge of the amount of money assigned us to raise, as well as the different benevolent objects from which we have to choose. It is very important to select the object of your giving as soon as possible, to work heartily toward the accomplishment of your pledge, and last, but not least, to notify the Special Object Secretary of what you are going to do.

All subscribers to WOMAN'S WORK FOR WOMAN are again urged to make renewed efforts to increase its circulation in the Southwest. Much can be done by judicious individual advertising.

SIX new missionaries to remember in our prayers and to work for this year. Let us rise to a realization of our privileges.

THE Synod of Missouri can feel justly proud of the work done this summer in behalf of the Emergency Fund.

OUR Special Object Secretary has prepared a leaflet giving a list of our new work together with valuable information for all societies. This leaflet was mailed to be in the hands of our workers by August 1st. Additional copies will be gladly furnished.

SINCE Annual Meeting this Board has published three leaflets, viz., "Peach Blossoms," 15 cts. per dozen; "Debtors," 15 cts. per dozen; "Come Over and Help," a poem, by Mrs. W. G. McClure of Petchaburree, Siam, 10 cts. per dozen. Those who saw Mrs. McClure at Annual Meeting will be interested especially. We have added by purchase to our list "Life in Barranquilla," 15 cts. per dozen. Address W. B. S. W., 1516 Locust St,, St. Louis, Mo.

From San Francisco.

Board Meeting first Monday of each month at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

SEPTEMBER suggests to us the rallying time of all our forces. Preparation is being made for our Synodical meeting, and full particulars with regard to time and place will be announced in the *Occident*. Pray for this meeting that it may stimulate interest, and plan to be in attendance.

MRS. J. K. DICKEY, who for many years has been identified with this Board, has been called to her rest. An interesting memorial service was held in August. Who will take the place of the consecrated worker?

IN answer to the earnest prayers of the workers of one of our Presbyterial Societies, a dear young lady has offered herself to the work of Foreign Missions. The money has been pledged for her support, and these whole-hearted workers expect soon to have a representative in a foreign field.

IN our arbitrary cutting down of expenses for this year we reluctantly dropped Miss Durham, our teacher in house-to-house work. She finds it hard to let go of families who were coming into the Kingdom, and still clings to her work at her own charges. She says: "A woman who asked for baptism passed a very satisfactory examination and will be received into the Church next Sunday. Her three-year-old daughter will receive baptism also. This woman is but nineteen years old now, and at seven years saw her teacher, Miss Cable, for

the last time. All these years she has cherished a desire to be a Christian, as the result of Miss Cable's teaching. I am convinced that her heart is changed."

MRS. VROOMAN, who was born in China, and who speaks Chinese as her native tongue, keeps up house-to-house visitation in San Francisco. She reports having visited 99 rooms, and that 190 women and 144 children listened to the Gospel, as she unfolded it, during the last month.

OUR teachers in Sacramento and San Jose put much zeal, earnestness and hard work into their visitation among Chinese families, and only receive a nominal salary of ten dollars a month or less. Mrs. McIntyre of San Jose gives a touching account of her ministrations to a dying woman, and hopes that some light entered her mind. Mrs. Jackson of Sacramento has a new pupil, a little-footed woman, in whom she feels a deep interest. If the teachers carry flowers to the isolated women, some of whom have never been outside their homes for fifteen years, they find the doors open to them everywhere more freely.

THE Christian Endeavor tract, to which reference has been made, is now ready for distribution. It will help the societies to become more familiar with their missionary, Mrs. Harriet Eddy Hoskins of Zahleh, Syria. Others of the same character are to follow, written by members of the Occidental Board.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

NOW is the time to plan the winter's work. Vacation is over and wise leaders know how much depends upon a good start at the opening of the autumn.

SOME of us, in the face of these seemingly never-to-end hard times, have been a little slow to assume any advance for this year. An active worker said, "We *must* advance; not to go forward is to go backward—that will *never* do." Let this be the watchword for the year: "Pray, organize, advance."

Keep "advance" in mind *all* the year. Do not wait until January or March before asking or thinking, "How are we coming up to our pledge?"

BEGIN now to plan for the Annual Praise Meeting. Societies which have found this service a means of grace as well as a help financially would as soon think of omitting the regular Annual Meeting as the Praise Meeting. Send to Mrs. M. R. Andrews, our Depositary, for full instructions for an interesting and profitable service.

IN July Dr. Eliza Leonard, our new missionary to Peking, China, spent a few days in Portland. To those of us who have followed her work through the past four years the visit was one of great delight. Miss Leonard meets our highest expectations. With her evident strong Christian character, ability, energy and sanctified common sense, we feel that we shall have a power in the foreign field. Our daily prayers must follow Dr. Leonard that her health and courage fail not, and that as she ministers to the sick bodies the sin-sick souls may also be healed through her instrumentality.

NEW AUXILIARIES AND BANDS.

DISTRICT OF COLUMBIA.

Washington City, 1st Ch., Golden Chain Band.
" " AssemblyCh.,S.C.E.
" " " " Jr.C.E.
" Gunton Temple Ch., S.C.E.

ILLINOIS.

Berwyn.
Chicago, 2d Ch. Young Girls' Soc'y.

KANSAS.

Bartlett.
Dodge City.
Sedan.

MISSOURI.

Empire Prairie.
Hamilton.
Kingston.
Polo.
Union Star.

NEW YORK.

Dryden, Jr., C.E.

OHIO.

Canton, S.C.E.
Concord, I Will Try Band.
Logan, S.C.E.
Tiro, Busy Bee Band.

PENNSYLVANIA.

Bridesburg, S.C.E.
Mahanoy City, S.C.E.
Philadelphia, Kensington, 1st Ch., Jr. C.E.
" North Broad St. Ch., Jr. C.E.
" South, S.C.E.
" Tioga, Jr. C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from July 1, 1895.

[PRESBYTERIES IN SMALL CAPITALS.]

Gifts for the Silver Anniversary offering will be indicated by an (*) asterisk.

BALTIMORE.—Annapolis, 3*; Baltimore, Park, 50, $53.00

BELLEFONTAINE.—Bellefontaine, 40; Crestline, 5.15; Tiro, 2; Urbana, S.C.E., 19.17, 66.32

BUTLER.—Butler, 33.23; Centrevile, S.C.E., 1*; Grove City, 30, Bd., 1.47; Middlesex, 4.60*; Muddy Creek, 1.30; New Salem, S.C.E., 19; North Washington, Baby Bd., 75 cts.; Plain Grove, 13, 104.35

CARLISLE.—Carlisle, 2d, 35; Chambersburg, Cent'l, 38.26; Dillsburg, 7.50; Duncannon, 2; Gettysburg, Willing Workers, 5; Harrisburg, Market Sq, 86.50, S.S., Sr. Dept., 25.56; Lebanon, 4th St., 10; Mechanicsburg, 4.95; New Bloomfield, S.C.E., 1.60; Newport, 2.65; Newville, Big Sp., a friend, 10; Shippensburg, 30.60, 259,62

CHESTER.—Lansdowne, Y.L.B., 2.50; West Chester, State Normal School, 30, 32.50

CINCINNATI.—Bethel, 8.20; Cincinnati, 1st, 25; 3d, S.S., 20; 4th, Y.L.B., 1; 6th, Pearl Gatherers, 13; Avondale, 82.82, Stanley Bd., 6.58; Mohawk, 8; Mt. Auburn, 100; North, Willing Workers, 6.25; Walnut Hills, 47.25, Humphrey Bd., 12.50, Primary Class, 14; Cleves & Berea, 25.20; Pleasant Ridge, L. L. Bearers, 50 cts.; Wyoming, 33.48, 403.78

CLEVELAND.—Cleveland, 1st, 145.13; 2d, 101.60; Calvary, 75.80; Euclid Ave., 5; Willson Ave, 5; Painesville, Lake Erie Sem., 17, 349.53

COLUMBUS.—Bremen, 5.09; Columbus, 2d, 16.90; Olivet, 2.85; Westm'r, 8.45, 33.29

DAYTON.—Alexanderville, Mary Coe Bd.,8; Bellebrook, 5.55; Middletown, 4.20*; Oxford, 10; Piqua, S.S., 31.94, Boys' Brigade, 1; Springfield, 1st, 24; 2d, 22, S.C.E., Jr., 10; 3d, 9.15; Soutb Charleston, 7.70; Troy, 25, "2d Soc.," 18.75, S.C.E., 5.45; W. Carrolton, S.C.E., 6.63; Xenia, 21.10; Mrs. H. N. Stewart, 5, 215.47

ELIZABETH.—Cranford, 18 98; Elizabeth, Ass'n, 125, 3d Ch., Bd., 25; Madison Ave., Y.L.B., 15; Lamington, 13.61; Liberty Corner, 10; Lower Valley, Little Reapers, 10; Metuchen, 14, Gleaners, 25; Plainfield, Ass'n, 125.70, Y.L.B., 100; Roselle, 18.65, S.S., 50; Westfield, 12.5, 563.44

ERIE.—Conneautville, 20; Cool Spring, S.C.E., 7.50, Dowhat-you-can Bd., 3.50. Edenboro', King's Daughters, 1.21; Erie, Cent'l, 45.25; Erie, Park, S.C.E., 10, Mrs. and Miss Sanford, 5*: Franklin, S.C.E., 5; Fredonia, Bd., 5.70; Girard, 16.10; Meadville, Cent'l, 6.50*, S.C.E., Jr., 5; Mercer, 1st, 19.40; Pleasantville, Laurel Bd., 9, S.C.E., 6.79; Sandy Lake, 6.79; Titusville, S.C.E., 50, S.S , 36.14, Y.L.S., 4.85; Utica, 14.09, 277.82

JERSEY CITY.—Englewood, Elliott Club, 20; Garfield, S.C.E., Jr., 1; Jersey City, 1st, 23.29; Newfoundland, 4.50; Rutherford, 16.35, 65.14

KITTANNING.—Apollo, 32.65, Hopeful Bd., 3, Faithful Workers, 1.85; Eldersridge, 12.60; Harmony, 20; Indiana, 100; Marion, 10.52, 180.62

LACKAWANNA.—Ashley, King's Messengers, 40; Athens, 12.50; Bennett, 3.50; Carbondale, 1st, 83.80; Carbondale, 2d, 3.35; Dunmore; 20; Honesdale, 35, S.C.E., 20; Kingston, S.C.E., 30; Great Bend, 1; Franklin, 10.50; Pittston, 1st, (3.25*) 16.40, Lakawn, Bd., 2.65, Cl. No. 20, 6; Scranton, 1st, 75, Juv. Ass'n, 100; Green Ridge Ave., Lend-a-hand Bd., 10; Providence, 17, Guild, 10: Washburn St., 16.35, B. Lamont Bd , 15.10; Towanda, 50, S C.E., Jr., 5; Troy, 20, Birthday Bd., 6.25: W. Pittston, 25; Wilkes-Barre, 1st, 100, Y.L.B., 60; Wyoming, T. O., 3.25, Whatsoever Circle, 2.50, L. L. Bearers, 2, 800.15

MORRIS AND ORANGE.—E. Orange, 1st, 100, Elmwood Bd., 50; E. Orange, Bethel, 15, Y.L.S., 5; Mendham, 1st, S.C.E., 10, 5 ; Orange, 1st, 125, Boys' Club, 5 ; Orange, 2d, (self-denial, 2 25) 102.25, S.S., 45; Orange, Central, 100; Schooley's Mountain, S.C.E., Jr., 2, 559.75

NEWARK.—Bloomfield, 1st (*special* 100) 212.50; Bloomfield, Westm'r, S.S., 60; Caldwell, 31.25; Montclair, 1st, 100, Y.L.S., 10, Sunbeams, Sr., 5.62; Newark, 1st, 156, Stearns Bd., 100, Two ladies, 15; 3d, 156.38, Crusaders, 50, Mrs. Douglas, 15; Calvary, 35, Phebe Bd., 15; High St., 50.57; Roseville, 40; S. Park, 25.41, 1,077.71

NEW BRUNSWICK.—Copper Hill, Kuhl Bd., 17; Flemington, 24.54, Hill Bd., 12; Lambertville, Ogilvie Bd., 6.97; N. Brunswick, 1st, 25; Trenton, 1st, 125; 3d, Beatty Bd., 40; 4th, 100; Emily Bd , 5; Prospect St., 30, 385.51

NEWTON.—Belvidere, 1st, (2*) 46; Belvidere, 2d, 14.60; Blairstown, 55.25; Phillipsburg, 1st, 12; Stewartsville, 12.50; Wantage, 1st, 3.30, 143.65

PARKERSBURG.—Pres. Soc., 55.25

PHILADELPHIA —Princeton, "M. G.," 10; South, S.C.E., 10; Woodland, Woodland Bd., Sr., 2.04, 22.04

PHILADELPHIA NORTH.—Bristol, 40; Conshohocken, S.C.E., Jr. 1.25; Forestville, 1*; Germantown, 1st, 100, Eliot Bd., Jr., 2.66, S C.E., 7.56; Somerville, S.C.E., 1.80, S.C.E , Jr., 9; Germantown, Summit, Bd., 3.54; Mt. Airy, 7.50; Neshaminy of Warminster, 8*; Oak Lane, S.C.E., 3; Pottstown, Bethany Chapel, Loving Workers, 10; Wyncote, S.C.E., 3, 198.31

PORTSMOUTH.—Georgetown, Mrs. Van Dyke, 2; Hanging Rock, 8.15; Ironton, 6.55; Jackson, 7.50; Manchester, 2.40; Portsmouth, 1st, 5.40; Ripley, S.S., 10; Sandy Springs, 3, 45.00

WASHINGTON.—Hookstown, 2.50; Washington, 1st, 75; Cornes Bd., 25, S.S., 181.73; Wash'n, 3d, Sunbeams, 3.60; W. Alexander, 75; Wheeling, 1st, Sydney Ott Bd., 10, Sunshine Circle, 8, Boys' Club, 10, 390.83

WESTMINSTER. — Chestnut Level, 23 69; Little Britain, S.C.E., Jr., 5; Pine Grove, 4.35*; Union, S.C.E., 10; Wrightsville, 14, 57.04

WOOSTER.—Bellville, 4; Creston, (2.70*) 9.76; Doylestown, 2.50; Mansfield, 13.76; Shelby, 5; Wayne, 5.08; Wooster, 1st, 15.90, Y.L.B., 15; Wooster, Westm'r, 13.30, 84.30

ZANESVILLE.—Coshocton, 5; Dresden, (debt of Bd. For. Miss., 6.01) 8.90; Fredericktown, 10; Madison, S.C.E., 5; Mt. Pleasant, 2.45; Newark, 1st, 5.45; Pataskala, 13.90; Utica, Golden Circle, 50 cts.; Zanesville, 1st, 10, S.S., 15; Putnam, a friend, 10, Inf. Sch. 15; 2d, Y.L.B., 10, 111.20

MISCELLANEOUS.—Altoona, Pa., a friend, 30 cts.; Moorestown, N. J., S. E. F , 5*; Phila., cash, 1; Interest on investment, 100, 106.30

Total for July, 1895, $6,786.35
Total since May 1, 1895, $12,[illegible] 12.56

MRS. JULIA M. FISHBURN, *Treas.*,
Aug. 1, 1895. 1334 Chestnut St., Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to July 20, 1895.

BLOOMINGTON.—Bement, 4.35, C.E., 10; Champaign, Mr. Charles Gunn and wife, 12.5 ; Clinton, 25; El Paso, 2; Gilman, 17.85, C.E , 6.75; Lexington, 4.30; Minonk, 11.30; Normal, 10; Onarga, C.E., 15; Pontiac, 5; Selma, 12.50, $136.55

BOISE.—Presbyterial off., 2.50; Boise City, 1st, 2.50, 5.00

BOULDER.—Cheyenne, 7.85; Fort Collins, 10; Ft. Morgan, 2.83; Greeley, 2.60; Longmont, 11; Timnath, 8.50, 42.78

CEDAR RAPIDS.—Anamosa, 3.70; Cedar Rapids, 1st, 88.80; 3d, 2; Central Park Ch., 3.75; Clinton, 90.35; Mechanicsville, 15, 203.60

CENTRAL DAKOTA.—Brookings, 6.20; Good Will Band, 5.65, 11.85

CHICAGO.—Chicago, 2d, 10.50; 3d, 107.50; 4th, 125.35; 5th, C.E., 10; 6th, 77; 41st St. Ch., 14; Brookline, 2; Ch. of the Covenant, 8; Fullerton Av. Ch., 5; Hyde Park, 20; Normal Park, 29, Jr. C.E., 15; South Chicago, 3.50; West Division St. Ch., 6.11; Sewing sch., 50 cts.: Evanston 1st, 25, Y.L.S., 50; South Evanston, 25; Joliet, Central Ch., 142.98. S. S., 9.96; Lake Forest. 25.75, Steady Streams, 5.09; River Forest, 15.53; Chicago Heights, Jr. C. E., 14, 746 77

CHIPPEWA.—Ashland, 2; Eau Claire, 7; Hudson, 6.67; West Superior, 3.55, 19.22

COUNCIL BLUFFS.—Casey, C.E., 1; Griswold, 5; Guthrie Centre, 3.85; Menlo, 5; Missouri Valley, 8; Quiet, Hardin Tp. Ch., 2.50; Woodbine, 3.25; C.E., 5, Mrs. and Miss Hillis, 5, 38.60

CRAWFORDSVILLE.—Attica, 9.90; Clinton, 3.70; Crawfordsville, 1st, C.E., 15; Delphi, 18.62, S.S., 7.35; Frankfort, 20, C.E., 10; Lafayette, 1st, 30; Rockville, C.E., 4.70; Rossville, C.E., 1; Spring Grove, 7.75; Veedersburgh, 2.50, 130.52

DENVER.—Denver, Central Ch., 53.48; 23d Av. Ch., 10, John Dove and family, 6.25, Silver Cross Bd., 4; North Ch., 3.70; Westm'r Cb., 6.25; Littleton, 3; ——, 5.50, 92.18

DES MOINES.—Albia, 6; Allerton, 2.50; Dallas Centre, 4, C.E., 2; Des Moines, Central Ch., 50; Bethany Ch., 1; Highland Park Ch., 5; Dexter, 12.50; East Des Moines, 13.75, S S., 10; Indianola, 6.25; Newton, 5.10; Oskaloosa, 3.70; Russell, 8.75, C.E., 5; Winterset, 18.75, Pansy Bd , 1, 155.30

DETROIT.—Ann Arbor, 47; Birmingham, 5; Detroit, 1st, 31.31; Bethany Ch., 8, C. E. 5: Forest Av. Ch., 50, 3; Covenant Cb., Hastings Soc., 7; Fort St. Ch., 23. Opportunity Circle, 4 Jefferson Av. Ch., 37.74; Memorial Ch., 38.89, Y.L.S., 5; Trumbull Av. Ch., 24; A friend, 2; Holly, 5; Pontiac: 12.47. Jr. C.E., 5, Y.L.S., 7.50; Southfield, 15.65; Ypsilanti, 37; Misc., 97.09, 1,342.68

DUBUQUE.— Dubuque, 2d, 21.39, C.E., 3; Hopkinton, 5.19; Independence German Ch., 10; Winthrop, Pine Creek Ch , 9.70, 49.28

FARGO.—Hillsboro, 6.25; La Moure, 6.30; Mapleton, Little Girls, 4.45, 17.00

FT. WAYNE.—Ft. Wayne, 1st, 33.04, S.S., 25; Goshen, Y.L.S., 69.09; Lima, 4.05; Waterloo, 4.50, 135.68

FREEPORT.—Argyle, Willow Creek Ch., Y.P.S., 5; Guilford, S.S. Gleaners, 13.25; Harvard, 6, Anon., 4; Polo, 6.25; Rockford, Westm'r Ch., 10; Winnebago, 32.73, 77.23

GUNNISON.—Salida, 5, C.E., 6.50, 11.50

INDIANAPOLIS.—Franklin, 42.50; Indianapolis, 1st, 125; 2d, Mr. Wm. S. Hubbard, 531.25; 4th, 16.35. Pickett Soc., 6.85, Stella Bd., 4.19; Memorial Ch., 8.69, Mrs. Katherine Darragh, 25, Dr. Bryson, 7.50; E. Washington St. Ch., C.E., 1.47; 3rd dividend, Nat'l Bank, 32.16, 800.36

KALAMAZOO.—Benton Harbor, 2.65; Buchanan, 5; Cassopolis, 3; Decatur, 9, C.E., 10.21; Kalamazoo, 1st, 35; Martin, 1.75; Plainwell, 5, C.E., 5; Richland, 7.38; Three Rivers, 5.15, 89.14

LAKE SUPERIOR.—Ishpeming, 5.50; Menominee, Jr. C.E., 15; Sault Ste. Marie, 21.29, 41.79

LANSING.—Lansing, Mrs. F. W. Moore, 2.00

LOGANSPORT.—Concord, 1.30; Kentland, 6.60; Lake Prairie, 10.70, Little Helpers, 6.60; LaPorte. 26.08; Logansport, Broadway Ch., 25; Michigan City, 3.86; Mishawaka, 5; Monticello, 12.25; Plymouth, 3.80; Remington, 3; South Bend, 1st, 5, 109.19

MADISON.—Lodi, 18; Madison, 45.75, 63.75

MANKATO.—Delhi, 3.30; Lakefield, 1.95; Mankato, 25.02, Mrs. J. A. Willard, 40; Redwood Falls, 3, C.E., 3; St. Peter, 5.72; Tracy, 2.30, 84.29

MATTOON.—Assumption, 2; Pana, 13.10; Taylorville, 4.25; Vandalia, 12.50, 31.85

MINNEAPOLIS.—Buffalo Ch., 3.40; Minneapolis, Andrew Cb., 25; Bethany Ch., 2; Bethlehem Ch., 18.75; 5th, 3; Franklin Av. Ch., 3.25; Highland Park Ch., 10.07; Oliver Ch., 5.30; Stewart Mem'l Ch., 6.75, C.E., 2.98, Jr. C.E., 3; Westm'r Ch., 33.90; Rockford, 3, 120.40

MONROE.—Adrian, 37; Monroe, 17.50; Tecumseh, Jr. C.E., 20; Pbyl. off., 8.61, 83.11

MUNCIE.—Anderson, C.E., 2: Marion, 15; Muncie, 25; Peru, 15; Tipton, 4; Union City, 3, C.E., 1, 65.00

NEW ALBANY.—Bedford, 3; Corydon, 1.10; Hanover, 4.80; Livonia, 3 50; Madison, 1st, 20; New Albany, 1st, 21.10; 2d, 25.50, Mrs. W. R. Nunemacher, 10; New Washington, 3.50; Paoli, 90 cts.; Salem, 3 25; Vevay, 1.50, 98.15

PEORIA.—Canton, 17; Elmira, 14.05, C.E., 6.25, Temple Builders, 4.15; Farmington, 3; Galesburg, 13.35; Green Valley, 10.40, C.E., 1.35; Lewistown, 16.80; Peoria, 1st, 48, Little Lights, 3.25; 2d, 38.05; Calvary Ch., 6; Grace Ch., 8.30; Princeville, 31; Dunlap, Prospect Ch., 5; Knoxville, 5, 230.95

PEMBINA.—Drayton, Annie McLellan, 3.50

PETOSKEY.—Boyne City, 30 cts; Clam Lake, 2.75; Harbor Springs, 6.55; Mackinaw City, 6, S.D., 1.90; Petoskey, 5; Traverse City, 2.85, 25.35

SAGINAW.—Alma, Y. L. of College, 6.71; Alpena, 12.74; Bay City, 5.55, C.E.S., 11.96; West Bay City, Westm'r Ch., 17.64, 54.60

ST. PAUL.—St. Croix Falls, 8.86; St. Paul, 9th, 8.67; Central Ch., 17; Dayton Av. Ch., 16.27; House of Hope Ch., 13, C.E., 33.75, 97.55

SCHUYLER.—Fountain Green, 5; Macomb, 34; Mt. Sterling, 19.70; Good Hope, Mrs. J. M. Painter, 20, 78.70

SPRINGFIELD.—Bates, 12.50; Decatur, Brier Bd., 2.19; Jacksonville, Presbyterian Ch., 10.25; State St. Ch., 44.25; Westm'r Ch., 50; Macon, 25; Mason City, 10.55, C.E., 2; Atbens, N. Sangamon Ch., 15, Springfield, 1st, 10.35, S.S., 16.09; 3rd, 5.41; Virginia, C.E., 10, 213.59

UTAH.—Salt Lake City, 1st, 69.65

VINCENNES.—Evansville, 1st Av. Ch., 1.50; Grace Ch., 14.85; Walnut St. Cb., 60; Parke Memorial Ch., 5; Terre Haute, Central Ch., 10; Vincennes, 7; Indiana Ch., Solid Workers, 6; Upper Indiana Cb., 4.15, 108.50

WINNEBAGO. — Marinette, 23.55; Neenah, Jr. C.E., 5; Oconto, 6.50; Shawano, 5; Stevens Point, 12.26, C.E., 7.50, 59.81

MISCELLANEOUS.—Muncie, Ind., Jr. C.E., 6.39

Total for montb,	$3,753.36
Total since April 20,	$8,462.50

The $5 credited last montb to A. E. K., Milwaukee, was a repetition, entered in error.

MRS. C. B. FARWELL, *Treas.*,
Chicago, July 20, 1895. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1895.

Jubilee offerings are in addition to other reported gifts and will be indicated by an (*) asterisk.

BINGHAMTON.—Binghamton, 1st, 87.50, (1*); North, 2; West, 10, Coral Workers, 2: Cortland, 28.50, $131.00

BOSTON, MASS.—Boston, 1st, 10, *special*, 5; Scotch, *special*, 5; East Boston, 16, *special*, 5; Londonderry, N.H., 5.50; Lowell, *special*, 5; Newburyport, 1st, *special*, 5, S.S., *special*, 32.94; Portland, Me., 5; Providence, R. I., *special*, 5, 99.44

BUFFALO.—Buffalo, Calvary, 33.14; Lafayette St., 12.50. C. E., 32; North, 25.20; Westm'r, 6.25; Olean, King's Daughters, 7.50; Orchard Park, C.E., 18; Westfield, 15, 149.64

CAYUGA.—Auburn, 1st, 50, Christ's, Miss. Bd., 50; 2d, 5.50; Dryden, 4, (1*); Weedsport, 40. 150.50

CHEMUNG.—Elmira, 1st, 30; Watkins, 15, 45.00

GENEVA.—Canandaigua, 25; Naples. S.S., 7.78; Penn Yan, 35; Trumansburg, 12.50, 80.28

HUDSON.—Chester, 30; Milford, Pa., 2.76; Port Jervis, 6.80; Ramapo, 11.40, 50.96

MORRIS AND ORANGE, N. J.—Morristown, South St., 150.00

NEW YORK.—New York, Adams Mem'l, 5; Central, 500; Ch. of tbe Puritans, Puritan Guild, 3.75, Jr. C.E., 40; 5th Ave., 100, (5*); Madison Square, 200; Mt. Washington, 36; University place, Bethlehem Chapel, Bd., 11, C.E., 5; Washington Heights, 30; West End, 25, 960.75

NIAGARA.—Holley, 7.50; Lockport, 1st, 35, 42.50

OTSEGO.—Cherry Valley. 10; Delhi, 2d, 9.50; Oneonta, 8.75; Springfield, 2, 30.25

ROCHESTER.—Brighton, Gould Bd., 25; Dansville, 50; Groveland, Y.L.S., 5; Pittsford, 25; Rochester, Brick, 50, Jr. C.E., 20; North, *self denial*, 6 50, 181.50

ST. LAWRENCE.—Gouverneur, 30; Watertown, 1st, 63; Stone St., 4.02, 97.02

STEUBEN.—Addison, 10; Bath, 10; Hornellsville, 66.25, 86.25

TRANSYLVANIA, KY.—Danville, a friend in mem., 72.00

UTICA.—Clinton, 25; Utica, Bethany, 107.50, Infant Bd., 40; 1st, 128, 300.50

WESTCHESTER.—Bedford, 2.50; Dobbs Ferry, 25; Greenwich, Ct., 10.66; Mt. Vernon, 8.42; New Haven, Ct., 5; New Rochelle, 1st, Jr. C.E., 2.12; 2d., Bd., 2.50; Peekskill, 1st, 115; Rye, 50, (9.75*); Yonkers, 1st, 35, 265.95

MISCELLANEOUS.—Albuquerque, N. Mex., 19; St. Augustine, Fla., Mem'l, 9; Mrs. E. Kennedy, 14.25; Mrs. M. L. W., 10; through Miss Babbitt, 25.50, 42.25

Total,	$2,970.99
Total since April 1st,	$10,687.78

MRS. C. P. HARTT, *Treas.*,
156 Fifth Ave., New York City.
MRS. HALSEY L. WOOD, *Asst. Treas.*,
349 Lenox Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending July 24, 1895.

CHOCTAW.—McAlester, 1.60, C.E., 1.20; South McAlester, 2.45, 5.25

HIGHLAND.—Axtell, 2.46; Frankfort, S.S., 2.25; Hiawatha, 2; Highland, 5; Holton, 6.30, 18.10

KANSAS CITY.—Appleton City, 5; Brownington, 4.50; Butler, 19.15; Clinton, 12.50, S.S., 2.32; Creighton, O.B.M.S., 6.80; Holden, 4.65; Kansas City, 1st, 3; 2d, 113.30; 5th, Y.L.M.C., 3.20; Linwood, 8.88, 180.80

LARNED. Anthony, C.E., 4; Arlington, 3.40; Hutchinson, 2.30, C.E., 5, Pearl Gatherers, 5; Larned, Y.L.M.C., 2.20; Lyons, 8; McPherson, 8.17, S.S. 10.79; Pratt, 1.25, C.E., 65 cts., Band, 50 cts., 51.26

N. TEXAS.—Denison, S.S, 6; Leonard, 2, 8.00

OKLAHOMA.—Guthrie, 7.75

OZARK.—Ash Grove, 5; Carthage, 1st, 5.59; Westm'r, 13.20; Joplin, 5; Ozark Prairie, 5, Golden Threads, 5.35; Springfield, Calvary, 20, Mrs. Shephard, 5, Ladies' Aid, 5; 2d, 5; West Plains, 2.30; Presbyterial, 10.17, 86.61

PALMYRA.—Brookfield, 5; Hannibal, 28.20; Louisiana, 2.15; Linneus, 1.40; Macon, 2.55; Moberly, 5, 44.30

PLATTE.—Parkville, 4.17, Y.L.M.S., 9.50; St. Josepb, Hope, 1.50; 3d, 3.60; Westm'r, 8.34, S.S., 23.25; Mrs. H. B. McAfee, 3; Mrs. C. B. McAfee, 5, 58.36

ST. LOUIS.—Ferguson, C.E., 7.40; Kirkwood, 7; Rock Hill, 5; St. Charles, Jefferson str., 17; Lindenwood Col. Y.L.M.S, 12.10; St. Louis, Carondelet, Willing Workers, 5, S.S., 10; 1st, 29, C.E., 51.75, Y. L. Guild, 20, First German, 10; Forest Park University, 3; Glasgow Ave., 16; Lafayette Park, 5; 2d, C.E., 5; Washington and Compton Aves., 2.55, Aid Society, 83.50, Circle B, 20, Circle C, 54; West, 75, King's Children, 10.70; Friend, 8.50, 709.95

TOPEKA.—Kansas City, 1st, 15; Western Highlands, 2.50; Lawrence, 8.75; Topeka. 1st, 26; Westminster, 5.90, 58.15

MISCELLANEOUS.—"Mac.," 5; Lady in Ohio, 35 cts.. 5.35

Total for month,	$1,236.29
Total to date,	$2,370.93
Emergency Fund to date,	$858.10

(MISS) JENNIE MCGINTIE, *Treas.*,
St. Louis, Mo., July 24, 1895. 4201 A. Page Ave.

Receipts of the Woman's Occidental Board of Foreign Missions for Three Months Ending July 25th, 1895.

BENICIA.—Napa, Jr., C.E., $5 00

LOS ANGELES.—Anaheim, 4.40, C.E., 6.50; Carpinteria, 1.50; Coronado, 5.85, Mrs. A. C. Reed's S. S. Class, 8.38; Inglewood, C.E., 2; Los Angelos, 2d. 6, 3d, C.E., 1; Bethany, 1.80, C.E., 5, Jr. C.E., 2; Grandview, 9, C.E., 9, Immanuel, Mary T. Minar Bd., 8.30, Spanish Sch. Estrallas de la Mañana, 2.50; Monrovia, 2.05, C.E., 7; Montecito, 7.25; Ontario, 20, Willing Workers, 5; Orange, 1.50; Palms, 3; Pomona, 7.55; Red ands, C.E., 4.10; San Bernardino, 8.25; San Pedro, S.S. Bd., 1.95; Santa Ana, 4.05; Santa Barbara, C.E., 30; Santa Monica, S.S. Bd., 25; Tustin, 2.65, C. E., 4.74, 216.32

OAKLAND.—Berkeley, 1st, 20; Elmhurst, C E., 7; Mills College, Tolman Bd., 25; Oakland, 1st, S.S., 50, Brooklyn, 96; San Leandro, Jr. C.E., 1, 199.00

SACRAMENTO.—Chico, 2.95; Redding, C.E., 2.50; Roseville, 3, 8.45

SAN FRANCISCO.—San Francisco, Calvary, 8, Howard, 17, Trinity. 5, Westm'r 28, Mattie Nash Bd., 11.60, 69.60

SAN JOSE.—San Jose, 1st. 17.50, Jr. C.E., 2.50, 2d, 20.40; San Luis Obispo, 4, 44.40

STOCKTON.—Fresno, 6.92

MISCELLANEOUS.—Los Angeles Chinese Christians, 34; San Lorenzo Union Church, 5; Mrs. J. P. Ammidon, Baltimore. 30, Harriet J. Baird-Huey, Pbiladelphia, 5; Board rec'd at "Home," 328.20, 402.20

Total for the three months,	$951.89
Total since March 25, 1895,	$1,334.39

MRS. E. G. DENNISTON, *Treas.*,
920 Sacramento St., San Francisco, Calif.
July 25, 1895.

INFORMATION
ICI
CONSERVATION, INC